U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT 649224 SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 1. SAN FRANCISCO, Saturday, January 2, 1915.

Price 5 Cents

THE FRUIT OF THE TREE.

A large part of the theosophical world now stands in much the same relation to real Theosophy that the dogma and the ritual of ecclesiasticism stands to the religion of Christ. We see the triumph of nearly every evil against which we were specifically warned. And as a result we see innumerable people who could have been attracted and held by the philosophy of the Founders and who are turning away in disgust and contempt from the medley of priestcraft and superstition that is more dangerous and more deadly than the systems that it would supplant and that it so much resembles. It is a discouraging spectacle, but at least we have the right and the remedy of protest. At least judgment need not go by default. At least we have the abiding duty of declaring the real mission and content of Theosophy in contradiction to the parodies that assail us upon every side.

Theosophy was not introduced in order to add one more to the intellectual novelties of the day, nor to provide a new diversion for ladies and gentlemen of leisure and with esthetic tastes. It was not introduced as a cult, a pastime, or a thrill. It was not introduced as the seed of an organization that should presently blossom forth into a papacy, a priesthood, or an inquisition. Actually it seems to have done all of these things, and to have become proportionally futile. Among its adherents are now innumer-

able persons who accept their beliefs from other persons with the placid faith of a village maiden at her first communion, and although those beliefs are labeled Theosophy they bear no relation whatsoever to the Wisdom Religion and are usually its direct negation. The average Theosophist is no longer willing to do unobtrusive service and blush to find it known. Blushing is not among his equipment. He follows a "leader," and he is proud of it, and he wears a badge, and he is proud of that. He talks learned nonsense about things that do not matter and that never can matter, and he perspires an atmosphere of secrecy about pucrilities and about the things that no one wants to know. He abrogates his own right to think, and he is willing insidiously to persecute by ostracism and the cold shoulder those who still claim that right for themselves. He advocates creeds and dogmas as though unaware that these things are a disease, and in their defense he will point proudly to some recently published work or to some magazine article with the author's photograph inserted weekly by way of encouragement and pay. And all this he calls Theosophy. And, worse still, the world, too, calls it Theosophy, and shrugs its shoulders in derision. And well it may.

There is nothing to be done except to reinforce a sane determination by a reference to first principles, and so to go on, and still go on, and then go on some

more. All these things have happened before and will doubtless happen again. It is only the few who can welcome a liberty of thought or even tolerate it. It is only the few who can dispense with leaders and authorities, with popes and priests, with rituals or creeds. It is only the few who know that it is better to be wrong with independence than to be right under control. The many will continue to prostrate themselves before selfassertion, and obsequiously to knock their heads upon the ground before selfacclaim and arrogance. It is the way of human nature, which, we are told, has not changed much during the last million years.

Fortunately the first principles are still clear enough, simple enough, direct enough. It was the plight of the masses of humanity, and not the hysterias of the few, that engaged the attention of the Founders. They said that there was no other remedy for that plight, no other salvation, than brotherhood, and that unless it should be possible to initiate a wave of fraternity there could be no escape from just that tornado of passion that is now deluging Europe with blood and human hearts with sorrows inconceivable. It might be thought that this appalling fulfillment of solemn predictions would give pause to the dreary and demented futilities that have been foisted upon us in the name of Theosophy. For if Theosophy was intended to do anything it was intended to obviate this very calamity, to create a volume of fraternal thought that would make that calamity Surely never before was impossible. there such a spectacle as that furnished by the Theosophists to whom so tremendous a task was given and who proceeded forthwith to clamor for "leaders," to yearn for psychism, to lock themselves in private ritual rooms, and to pose and posture as illuminati whose very persons were sacrosanct to the vulgar touch of the profane. Did they actually believe that by such means they could lay arresting hands upon the demon of human hate, that they could exorcise Satanism by their disquisitions on Rounds and Races, by their infantile pantings for "cosmic consciousness"? Did they actually believe these things, or were they unfaithful? There was a time when men bought

"pills against the earthquake." They seem to be buying them still.

A tree may be judged by its fruits. and what fruits have we here? Presumably H. P. Blavatsky-still an authority for some Theosophists-spoke with knowledge when she said that Theosophy in its height and depth, in its length and breadth, was no more than a vast reason and plea for human brotherhood, and that the mission of Theosophists was to create a desire for human brotherhood with the tools supplied to them. That was all. There was not an occult theory or teaching that had any value except as a reason for fraternity. If reincarnation was to be taught, or the law of cycles, or the deeper mysteries of evolution, or the profundities of metaphysics, it was for no other reason than that men might find therein not only an incitement to brotherhood, but a warning against its violation. It was implied that if Theosophists would but accept that mission-absolutely the only mission that was given to them-the horrors of the present moment might have been averted or mitigated, with other horrors not yet disclosed. But instead of this simple and direct plea for fraternity we have had charms and incantations, ghost huntings, psychic visions, pass words, prayers for the dead, shrines, priesthoods, and soothsayings. Leaders and teachers with varying and disputed degrees of selfproclaimed sanctity are nearly as numerous as the led and the taught who wriggle at their feet and eat the crumbs that fall from the rich man's table.

None the less the path is as clear as ever it was, and there is nothing to do but to go on indifferent to all results and confident in the law that multiplies human energies when those energies are themselves attuned to the law. There is nothing to do but to go on teaching brotherhood and demonstrating that it is indeed a fact in nature.

Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power. Yet not for power (power of herself Would come uncalled for), but to live by law. Acting as the law we live by without fear; And, because right is right, to follow right Were wisdom in the scorn of consequence.

—Tennyson.

happiness of all men can be exactly measured by their unselfishness. And we need no more than the commonest observation of life to know that this is true.

Now the recognition that there is and must be a purpose to life is also a proof that such a purpose is knowable. Indeed this is the meaning of religion, and we may use it as a test for all systems that call themselves religious. We may put on one side every system that fails to explain the meaning of life in its entirety as well as in its individual forms, and to explain it in terms that satisfy the intelligence. We may put on one side all systems that fail to explain the meaning of human fate and fortune; and all systems that fail to demonstrate the reign of law in every department of nature; and all systems that fail to show the Unity of the Universe, under one purpose, one origin, and one des-And because a knowledge of these things is essential to the right conduct of life we must assume that they can be known, since no man can undertake a successful journey while in ignorance of his starting place and his destination.

Let us then say that all knowledge is attainable and that there are no limits to human wisdom.

It is here that we find the distinctiveness of Theosophy in that it asks no man to accept anything upon authority, while inviting all men to know for themselves and to unveil in themselves the light of the true spiritual sun which illumines everything. If Theosophy advances the discoveries of those who have done this great thing, the Christs and Buddhas of the world, it is only as a stimulus to those who would imitate them, just as a mathematician may place his knowledge at the service of mankind while always anxious that others should obtain this knowledge for themselves at first hand and in the same way. And so Theosophy speaks of an universal ocean of life comparable in its infinity and omnipresence with Space, and of the periodical and successive manifestations of that One Life as the visible universes and the beings that inhabit them. It shows that this Life. passing on its way to spiritual, self-conscious individuality, assumes an almost infinite suc cession of forms, which serve their purpose. disintegrate, and recombine, while the underlying life or consciousness remains the same. Minerals, plants, animals, and men are all manifestations of that Life, thus eternally reembodying itself under a law of cycles, or periodicity, and all governed by the sequence of cause and effect that we call Fate, that the

Greeks call Nemesis, and that Theosophy calls Karma. In this way we understand the meaning of fortune and of misfortune that are apparently unmerited, of the seeming chaos in human affairs, of the mysteries of character and of genius.

Surely these are things worth knowing and therefore they are also knowable.

Theosophy puts forward this philosophy of life not only to satisfy an intellectual and ethical demand, but also as an incentive to the acquisition of a self-knowledge which of all other aims is the greatest and the nobless and the best.

CONSCIENCE.

What position does Theosophy assign to the l'oice of Conscience?

Why not consider the matter for yourself, observe the facts, and draw the inferences? Wisdom comes to those who are attentive to their own minds.

The most obvious fact about Conscience is that it dictates a course of action. Happiness results from obedience and unhappiness from disobedience. Thus it is obvious that nature has an intention with regard to human conduct, and that the intention is audibly or visibly expressed whenever we dispose ourselves to hear or see it. We may even go so far as to say that Conscience is always willing, not only to indicate specific actions, but even to display to our vision an ideal character for our imitation or emulation in just the same way that an architect displays his plans and blue prints to the builders of a house. Deviation from those plans will mean an unsightly structure that must be repaired or rebuilt. Conscience displays a character-picture to our min'ls-ourselves idealized-and sooner or later, in this life or in some life to come, we must conform with that ideal and reconstruct whatever is not in accord with it. For Conscience is very patient. We can suffer just so long as we please, and we can end the suffering when we will. But eventually we shall be forced by pain to face the picture presented to us by Conscience and to construct our lives in accordance with it. The mistake we make is in a rooted obstinacy of conviction that we can be happy in some other way.

Is it not then evident that Conscience is the picture in man of the Divine Plan? Man is said to be the Microcosm of the Macrocosm, which me are that man is a uninature, so to speak, of the Universe; just as the picture on the focusing screen of the camera is a miniature of the view that is to be photographed. Now the force behind the evolving universe



is the picture, or the "thought" in the Divine Mind which expresses itself in matter, through the successive stages of evolution. same way Conscience must be the Divine Thought reflected in man and translating itself to the human mind by appropriate pictures. Therefore it might be correct to say that when the Lower Mind disposes itself to the domination of Conscience it becomes Antaskarana, or the bridge to the Higher Mind. The activities of Conscience would then take the form of a picture reflected from the Higher Self downward into the mind. A resolute obedience to Conscience would be the "Path."

PIERRE DE COULEVAIN.

All the world knows of Pierre de Coulevain, the mysterious Frenchwoman who in the twilight of her life and in a foreign country wrote a succession of novels surprising for their grasp of human nature and for rare literary merit. Pierre de Coulevain is dead, but she has left behind her a sort of confession of faith which she calls a romance and which she has thrown roughly into the form of a narrative. It is evident that this remarkable woman had familiarized herself with theosophical thought, although not deeply enough to borrow its verbal precisions, and that she had adopted its philosophy as the only explanation of the mysteries of life. Thus we find a conversation with an invalid in which the following passage occurs:

"Ah, you will reconcile me with Death," he said, with a smile suggestive of youthfulness. "Death is in Life and Life is in Death," I ntinued. "They are only transformations." continued. "You believe in transformations, then?" "Certainly I do."

"Ah, so much the better," said the young man, with a sigh of relief. "Adamovitch and I have often discussed this probability, and, after each of our discussions, this has seemed to be more clear, more compatible with divine justice. We have never been able to convince my mother, though. She is afraid of losing her son more completely," he added, with an expression in his eyes which seemed to ask me for a contradiction.

"One might say that women have reasons of which reason is ignorant," I said. "The bonds which unite us and which group us together may change without being broken. In a great love, or a great friendship there is, perhaps, an infinite number of sentiments. It can not be created all at once. If reincarnation did not exist, man, for the simple reason of having dreamed of it, would be better than God and that is not possible. Do you know what I think? Nature, which is the supreme poet, only created Death for the sake of surround ing our successive transformations with sacred mystery.

Elsewhere the author gives us a picture of

evolutionary processes in which the theosophical thought is clearly apparent in spite of a somewhat vague terminology:

Like us, the Earth has a body and soul so closely united that it is impossible to know where the one ends and the other begins. Its body is an agglomeration of numberless molecules and cellules, animated by that absolutely unknown force, which we call vital force, and which is undoubtedly the radioactivity of the Eternal God. These molecules and these cellules incarnate a portion of the physical and psychical forces of the Universe. Under Divine action they have gathered together, separated, been transformed, and they have evolved and progressed. They have become oceans, mountains, rivers, plains, deserts; they have manufactured the habitation of man and man himself. And these molecules and these cellules are constantly making the Invisible and the Intangible. They are elaborating the soul of the Earth, that is, the psychical world, which our eye does not penetrate, but which is the real world, in which everything happens, everything takes place; in which spiritual forces. ideas, sentiments, passions, vices, and virtues are fighting a fierce battle; a world into which the gods are constantly flinging fresh elements and for which man is working with all his cellules.

It would be easy to give many extracts of this kind, but these two must suffice to show the extent to which Pierre de Coulevain had saturated herself with theosophical thought and the energy with which she expressed it. "The Wonderful Romance" is a remarkable book, and one that will no doubt attract attention and admiration. It is published by Dodd, Mead & Co.

SATAN.

Mark Twain never wrote anything more amusing than his explanation of the reason why he felt a strong desire to see Satan.

"I am quite sure," he wrote, "that (bar one) I have no race prejudices, and I think I have no color prejudices nor caste prejudices nor creed prejudices. Indeed, I know it. I can stand any society. All that I care to know is that a man is a human being-that is enough for me; he can't be any worse.

"I have no special regard for Satan; but I can at least claim I have no prejudice against him. It may be that I lean a little his way, on account of his not having a fair show.

"All religious issue Bibles against him, and say the most injurious things about him; but we never hear his side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind this is irregular.

"Of course, Satan had some kind of a case; it goes without saying. It may be a poor one, but that is nothing; that can be said about any of us. As soon as I can get at the facts I will undertake his rehabilitation myself, if I can find an impolitic publisher. It is a thing which we ought to be able to do for any one who is under a cloud.

"We may not pay him reverence, for that would be indiscreet; but we can at least respect his talents. A person who has for untold centuries maintained his imposing position of spiritual head of four-fifths of the human race, and political head of the whole of it, must be granted the possession of executive abilities of the highest order.

"I would like to see him. I would rather see him and shake his tail than any member of the European concert."

SUPERSTITIONS.

The late Lord Roberts was by no means without a vein of what it pleases us to call by the name of superstition. In his "Forty-One Years in India" he notes with satisfaction that although on January 1, 1853, the officers' mess at Peshawar to which he belonged sat down thirteen at dinner, the whole party was still alive eleven years later, notwithstanding that the great majority of them had gone through the Indian Mutiny, and most of them, including Lord Roberts himself, had been wounded.

Lord Roberts also recorded the ill-fated Sir Louis Cavagnari's disturbance at meeting a solitary magpie, soon after which Cavagnari was assassinated in Kabul.

On another occasion, in 1880, when Lord Roberts had proposed to ride from Kabul to the Khyber Pass, an unaccountable presentiment of coming evil induced him to turn his horse's head again towards Kabul, and he had not reached the Afghan capital when he received the news of the disaster to General Burrows at Maiwand and the subsequent besiegement of General Primrose in Candahar, which led to Lord Roberts's historic "march."

What we call superstition may be no more than the recognition by the hidden Self of the essential unity of nature and the interdependence of all its parts.

The gold prospector observes heedfully what are called the surface indications, the general formation of the ground, and the color of the vegetation, but these things have no significance for others. He knows from experience that certain visible phenomena are usually found to accompany the invisible gold. But one who knew nothing of mining might be disposed to attribute to superstition this association of the visible and the invisible.

Unable himself to see any connection between the direction of rock strata or the color of the grass and the presence of gold beneath the soil he might blame a credulity that was willing to act upon such dubious data. In the same way the Soul may recognize a connection between what is called a portent or an omen and some coming event to which it seems wholly and necessarily unrelated. The savage might regard a sunspot, for example, as an omen of storms and cyclones. The scientists knows that storms and cyclones may actually be caused by sunspots, and he knows why.

A "superstition" may be said to be a belief in the relation of events that is unsupported by the intellect. But the relation may be quite evident to those other aspects of consciousness of which psychology is just beginning to be aware.

CHINESE DIVINATION.

Mr. Joseph I. C. Clarke, writing in the New York Sun of December 13, gives a curious account of the Japanese diviner Densho Kodama, whose accurate predictions have aroused widespread attention in his own country and in America. With the biography of Densho Kodama given by the writer at some length we need not concern ourselves, nor with his social status that apparently would satisfy the most exacting. Mr. Clarke tells us that he put the diviner's powers to the test, and with some surprising results, and that he then conversed with him on divination in general and on the requisites for its practice.

"Peculiar as it may seem." he said, "the principle of the Takashima divination is not a revelation of a spontaneous nature, but is a mental science formulated and elaborated by half a dozen Chinese sages. The principle of Eki and Ekiyo was first formulated by a Chinese sage named Fukki and greatly developed by the combined efforts of the great Bunno and Shuko as well as Confucius himself. These three," he added, "are considered the chief sources of all Chinese scholarship and civilization."

Relative to predictions he said: "Eki has something in common with Buddhism, since when the Buddhist religion was born not only was a future existence preached, but prediction of the future events of the present life was one of its features. Later on it was that the latter was dropped from Buddhist teaching.

"In ancient China as well as old Japan," he went on, "the art of divination was practiced by the high priests. Religion indeed plays its part, and an important one, for in practicing



it it is absolutely necessary to put one's self in communion with the Supreme Being, the Creator, the Great Cause of all things,

"All material thought, all sense of worldliness, must be put aside and a sense of the lofty and the pure be reached before this communion is possible. The tension of being at the moment comes of the effort to cleanse and clear the mind, making a soul vacuum, as it were, into which the Great Mind may enter and have its unobstructed way. Then comes the separating of the rods by which one is enabled to make the prediction. For this state even the burning of the incense prepares the way, its odor having a property of tuning the mind, as it were, for the effort."

A CATECHISM.

The editor of the Christian Commonwealth of London, England, has sent out the following list of questions to be answered by thinking people, and has solicited earnest answers:

- 1. Do you wish to live again, or forever? Do you hope to, or are you confident that you you will, survive bodily death? If you are uncertain, on which side do the probabilities to you seem to lie?
- 2. On what ground do you base your belief (or disbelief) :n immortality?
- 3. Do you think the individual will persist and continue indefinitely, or forever as a separate entity?
- 4. Can you form any conception of the nature of life after "death"? e. g., shall we have form, substance, senses; local relation, etc.? What shall we do?
- 5. Shall we renew earthly relations and acquaintance?
- 6. Can you suggest any answers to the obvious difficulties in the way of believing in the persistence of the individual?
- 7. Have you any personal experience, or can you adduce evidence in support of the view that the so-called dead are still living and active?
- 8. Do you think belief in personal immortality is growing or declining?
- 9. Finally, if the life of the individual ends with his earthly career, and the life of the race ceases when the earth is no longer habitable, everything being as though it had not been, would you say that "the game was worth the candle"?

Will you kindly reply as early as convenient?

Mrs, Ella Wheeler Wilcox, writing in the

columns of the San Francisco Cail, returns an answer to these questions. In reply to Question No. 9 she says:

"No: the game would not be worth the candle. But life does not end with this brief earth career. It goes on and on through many wonderful, beautiful, and inspiring realms until the spirit is again called to reincernate in earth form, until all the lessons have been learned which this one realm can offer. Then will come a period of contemplation and supreme bliss, and then new cycles will occur and new universes will be formed, and new adventure will await the immortal spirit of man."

Materialists, unwilling to admit the mysterious element of our nature, make it all mysterious—nothing mysterious in nerves, eyes, etc., but that nerves think—! Stir up the sediment into transparent water, and so make all opaque!—Coleridge.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 2. SAN FRANCISCO, Saturday, January 9, 1915.

Price 5 Cents

A RESOLUTION.

It is the custom among Christian nations to form good resolutions at the beginning of each New Year. No better time could have been selected for this purpose. At this season of the year the earth begins its return journey toward its centre, the sun. That return means that for six months, from December 21 till midsummer, the earth will receive an ever-increasing supply of life, force, and energy from the sun. The last days of December and the first days of January are of utmost significance for all those who would live in harmony with Spiritual Law. For those days constitute the beginning of an ascending cycle, and earnest aspirations toward the spiritual life will surely be productive of good fruit. Tendencies and habits of thought maintained throughout these days will strike a keynote for success or failure. Success will be much more certain, and far less difficult, if the proper note be struck at the beginning of the cycle.

The best means for success, the most excellent resolution to make, is to hold constantly in mind the fact that we are spiritual beings, engrossed in matter, it is true, but with illimitable latent powers. Our present condition is but one of the rungs in the endless ladder of evolution, all of which is for the purpose of bringing into manifestation our divine possibilities and powers. An earnest endeavor to so live that the Higher Self may shine through all our thoughts, words, and deeds would be by far the

best New Year's resolution we could make.

PEACE ON EARTH.

The first great international exposition in London was hailed with enthusiasm as a certain guaranty of the universal reign of peace upon earth, and it was followed with startling rapidity by the Crimean War.

The first peace congress at The Hague, summoned by the Czar of Russia, was acclaimed confidently as the dawn of the millennium. It would be somewhat more correct to describe it as the dawn of the Russo-Japanese War.

The last ten years have witnessed a world-wide plea for peace and a concerted effort to that end that have never been equaled. Poets, artists, scholars, writers, and statesmen have given their various services with energy and enthusiasm—and the casualty lists in the present five months' war amount to at least five million men.

We have also prayed for peace, but without visible results, a failure due possibly to the fact that the vast majority of Christians are simultaneously praying, not for peace, but for success in the destruction of their enemies. Can it be that an all-wise Providence has decided that the vox populi ought in very truth also to be the vox dei, and that the glorious rule of government by majorities has penetrated into the spiritual world?

Now it is very evident that if there is ever to be a reign of peace on earth and good-will toward men we shall have radically to change our methods of search. International expositions have failed. Hague conferences have failed. Peace propagandas have failed. Even the Nöbel prize, bestowed recently upon that shining pacifist Mr. Rudyard Kipling, has become an object of derision. What shall we do next?

Frankly we seem to have learned very little from experience. President Jordan and Mr. Norman Angell, who may be regarded as representative pacifists, are once more well to the front with their pleas, and they are advanced with an energy that does credit to their hearts although not to their heads. War, they tell us, must be abolished forthwith, not because it is wrong, but because it is so very expensive. It hurts business. embarrasses the stock exchange. It is a grave interference with competitive commercialism. War destroys the physically fit, while the physically unfit, who are left alive, will produce children who are deficient in muscle, which seems to be the only standard of human values that these gentlemen have heard of. The cost of a single skirmish would equip a complete laboratory for the vivesection of animals and orphan babies. And so on Their elaborate calculations, and so on. volumes of them, libraries of them, seemed to be quite convincing, especially as it never occurred to any one to doubt them. They might even have had some efficacy if any one had noticed them, which few did. For men do not go to war in the hope of profit. They are not quite so idiotic as that. They go to war for the same reason that dogs fight in the street, because the animal in them is stronger than the God. Nor will they ever refrain from war because of a treaty. Imagine the folly of supposing that men will refrain from the crime of passionate murder in order to avoid the offense of a broken promise.

There is no royal road to peace, neither by the building of battleships, nor by the signing of treaties, nor by calculating the cost of cartridges. There is no other remedy for war than an increasing knowledge of the laws of life. The only possible prevention of war must begin in the nursery and the school; it must consist of a change in the individual viewpoint.

And it is the nursery and the school

that created the present war and that made it inevitable. At the moment when the world adopted the poison of materialism, of human irresponsibility, the battlefields of Europe came into existence. The child who is taught that self-preservation is the first law of life becomes at that moment a potential murderer, to be restrained if at all only by his cowardice. The youth who is invited to look upon material success as the ideal of his career, an ideal to be won at the cost of others, is thereby apprenticed to the shedding of blood, directly or vicariously. If material acquisition is indeed the highest good, by what means can we confine that spirit of acquisition to the orderly but hardly less horrid ways of peace? greed be the guiding star of life how can we say to greed that thus far and no further shall it go? How shall we prevent it from calling from the deeps of human nature those wild and whirling forces that mock at self-restraint and destroy even the sordid intelligence of selfishness?

And if the soul of man is no more than the correlation of blind forces, if life itself ends with the life of the body, to what shall we make our claim for justice and mercy? Before what tribunal shall we appear against violence and cruelty? If tomorrow we must die, why should we not eat, drink, and be merry today. though the whole world be in tears? Why not relegate duty to the domain of the fairy tale, and avow, at least with honesty, that "he may take that hath the power and may keep that can"? Virtue can not exist side by side with materialism. If materialism is to reign, then Satan will share that throne, and the earth and the fullness thereof must be under the domination of hell. As seems now to be the case.

There can be no hope for humanity without the Wisdom Religion, which has no creed except that of human brotherhood, and no system except the demonstration of that brotherhood. There can be no peace on earth until men know something of the mysteries of their own being, and of the ebb and flow of the individual life that never for an instant can be touched by death nor for an instant lose the consciousness that is itself. For there are no barriers to human knowledge, no unfathomable depths, no heights unscaleable. The human soul

can look backward into the abysses of time, and there it will see itself. It can look forward into an immeasurable future, and there, too, it will see itself, dowered with the wisdom of infinities, with the treasures of wisdom that it has gained by renunciation and by sacrifice. And not until man learns that an everabiding present is the inflexible fruition of an infinite past and the seed of an eternal future will he learn to govern himself by concord and by fraternity. Not until then can wars cease.

"DON'T WORRY."

"Don't Worry!" signs over the office desk, says the Saturday Evening Post, have taken on a new meaning lately, owing to the discovery of the definite method by which worry injures the health. Blame for the evil effects of worry is now placed on the ductless glands of the body—those little organs hidden in various parts of the human anatomy that are constantly busy manufacturing small quantities of strange chemicals to pour into the blood, which are now held responsible for many troubles.

"Dr. E. D. Forest of Tufts Medical School," continues the writer in the Evening Post, "has definitely shown that worry is followed by increased action in a number of these strange glands, obviously stimulated by the brain. It is well known that the secretions of these glands have an active effect on the heart, the brain, the blood, and the stomach. Thus, the connection between worry and poor health seems to be fairly well established."

Now at the risk of some reiteration it seems desirable to comment upon this paragraph, not because it has any special significance in itself, but because it represents a medical belief that is now becoming axiomatic and that may easily become revolutionary. Let it then be said that there has been no "discovery of the definite method by which worry injures the health." Here we have an example of a common and deceptive scientific procedure, a procedure that intentionally confuses the statement of the fact with the explanation of the fact. Worry is a state of mind or consciousness. A diseased gland is a state of body. How, then, does a state of consciousness translate itself into a state of body? Merely to state that it does so is not a "discovery of the definite method." What is the bridge of communication?

Let us ask some further questions. If that state of consciousness that we call worry produces an adverse effect upon matter, or the body, are we here in the presence of an universal law or of some exceptional freak of nature? Certainly not the latter, since there are obviously many other states of consciousness that produce results upon the body, for example, embarassment that produces blushing, terror that increases the heart action, or hate that produces a scowl.

Evidently, then, we are in the presence of a law, and we may express that law in its limited human action by saying that all states of consciousness produce effects upon the body, whether for good or evil. If worry acts adversely upon certain organs then we may reasonably suppose that pride, greed, ambition, and hate act adversely upon other organs. Conversely we may believe that the opposites to these vices, that is to say the corresponding virtues, have beneficial results upon the organs, and we may even go a step further, if we have the rare quality of scientific courage, and say that the body as a whole in all its states and conditions is the creation of consciousness, and the exact correspondence of consciousness. And so we see a minor operation of the law of Karma or Nemesis which says that "whatsoever a man soweth that shall he also reap." But of course this can not be understood in its entirety without an acceptation of Reincarnation or Rebirth, under which the consciousness of man is brought back to birth in such bodies as correspond with itself in all their strength and weakness, health and disease.

But if states of human consciousness correspond with states of human bodies, as medical science seems now to proclaim, what shall we say about the rest of nature? For there is consciousness outside of man. Animals have consciousness, and so have plants, and presently we shall find science asserting that even minerals have a sort of consciousness of their own. Must we suppose that the human body is governed by one law and all other bodies by other laws? Or that all bodies of animals and plants and minerals must also be fashioned to correspond with the consciousness within them, must indeed be the creation of that consciousness, which assembles the atoms and molecules and electrons into certain shapes and then presently releases them for reassembly into other shapes. Thus the tiger owes the ferocity of its form to exactly the same force that gives to the philosopher the benignance and tranquillity of his countenance-that is to say, to the nature or state of the consciousness with-

Therefore we may say with some confi-

dence that if it be indeed true that worry has an evil effect upon the glands of the body, then we have here a key to all the processes of evolution. We understand God and Man, since they are one. We see an universal consciousness eternally changing into states or conditions, and we see material nature in its myriad forms as the creations of those states or conditions, and their exact correspondence. And so we understand the meaning of a solar system and we understand also the meaning of a brain cell which either limits or enlarges the scope of the human consciousness behind it, and which by its evolving demands has called that brain cell into existence and activity.

TRUE BEING.

Mr. T. W. Rolleston, in the introduction to his "Selections from Plato," shows us the close approach of some of the philosophers to the mental discipline of Yoga, from which a knowledge of true Being must ultimately proceed. The intellect, he says, can get rid of the modes of time, space, and causality, but there is one remaining mode, more intimately and necessarily connected with all cognition than any other, which still interposes to prevent full and perfect knowledge of reality. It is the mode of perceiving things under the relation of an individual subject and an individual object. A subject, a Me, which perceives, and an external object, not Me, which is perceived, appear to enter into all perception and cognition. Must true Being, then, escape us forever? Perhaps not, says Mr. Rolleston, if we can accept the conclusions of Schopenhauer, who gives the question a literal interpretation and a place in a reasoned system. Here, freely translated, is Schopenhauer's rendering of the idea in plain prose :

"When, uplifted by the power of the spirit. we relinquish the ordinary methods of observing things, and think no more of the Where, the When, the Why, and the Wherefore in things, but only of the What; when we dismiss even abstract thought, the conception of the reason, and in place of all these things give up the whole power of the spirit to contemplation, occupy ourselves entirely with this, and let it fill our whole consciousness, whatever the object is, he it a landscape, a tree, a rock, a building; when, to use a pregnant German phrase, we lose ourselves entirely in this object, forgetting our individuality, our Will, and becoming a pure mirror of the object, so that it is as though the object alone were there, without any one who

perceives it, and the contemplator can no longer be distinguished from the contemplation; when in this way the object has passed out of all relation to anything outside itself, and the subject out of all relation to the Will: then indeed is the thing perceived no more than the individual thing as such; it is the Idea, the eternal form; and in the same way does he who is rapt in this contemplation cease to be an individual any longer, for in such a contemplation the Individual is lost; he is the pure subject of cognition. . . . This was the thought that hovered before the mind of Spinoza when he wrote, 'Mens æterna est, quatenus res sub æternitatis specie concipit.' "

Plato speaks to very much the same purport, although with an avowed caution doubtless due to his initiation vows. Referring to the loquacious and shallow people who professed to have learned the deepest subjects of his instruction, he declares that they mus: necessarily be ignorant of them:

"For concerning these things there has never been any treatise by me, nor ever will be. They are not to be delivered in so many words, like other branches of learning, but from much intercourse and discussion about the subject, and by, as it were, living in familiarity with it, then of a sudden a light is kindled in the soul, as it were, of a flame leaping forth, and thenceforth itself nourishes itself there."

And here we seem to see partly the meaning of the Platonic dialogues, since they were a discourse with one in whom the divine light had been kindled and thus a means of enkindling it in one's self. It was these divine influences rather than any definite teachings that were to crown the work.

Art renders the eternal ideas which have been apprehended in pure contemplation, that which is substantial and abiding in all the phenomena of the world; and becomes, according to the material in which it renders them, plastic art, poetry, or music. And the essential character of genius consists precisely in the exceptional capacity for this contemplation.—Schopenhauer.

The Hindu doctrine of Maya, or "illusion," does not mean that the objective universe is a dream, but that it is a disguise; it veils the Spiritual Being who pervades all things, and men are so far deluded as to believe that nothing exists except that which meets the senses.—P. C. Mozoomdar.

WISDOM FROM "THE SECRET DOCTRINE."

The silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of humanity.—I'ol. I. p. 409.

One can not claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce hin, from Evil. As there is far more Evil than Good in the world, it follows on logical grounds that either God must include Evil, or stand as the direct cause of it, or else surrender his claims to Absoluteness.—Vol. 1, p. 445.

Cronus with his scythe cuts down even the longest and, to us, seemingly endless cycles, which, for all that, are limited in Eternity, and with the same scythe destroys the mightiest rebels. Aye, not one will escape the scythe of time. Praise the God or Gods, or flout one or both, that scythe will not tremble one millioneth of a second in its ascending or descending course,—I'ol. 1, p. 451.

The Pranava. Om, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric commentators, Vyakritis, or Aum, Bhuh, Bhuvah, Svah (Om, Earth, Sky, Heaven), Pranava is, perhaps, the most sacred. They are pronounced with breath suppressed.—*Vol. I. p.* 466.

It is of interest to note that Modern Science has come to the conclusion that all cerebration and brain-activity are attended by electrical phenomena,—I'ol. I. p. 113.

They (Celestial Beings) are entities of higher worlds in the Hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively—God. But so must we, mortal men, appear to the ant, which reasons on the scale of its special capacities.—Vol. 1, p. 157.

The refusal to admit, in the whole Solar System, of any other reasonable and intellectual beings than ourselves on the human plane is the greatest conceit of our age. All that Science has a right to affirm is that there are no invisible Intelligences living under the same conditions as we do.—I'ol. I. p. 157.

It (the Monad) may only be compared to an indestructible star of divine light and fire, thrown down on to our Earth, as a plank of salvation for the Personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself, the Monad will cling to no one; but, like the plank, be drifted away to another incarnation, by the unresting current of evolution.—Vol. 1, p. 198.

The scientific hypothesis that even the simplest elements of matter are identical in their nature and differ from each other only in consequence of the various distributions of atoms in the molecule or speck of substance, or of the modes of its atomic vibration, gains more ground every day.—Vol. 1, p. 491.

SPIRITUALITY.

The prism can throw the ray of white light into a band of radiant colors, and no man can tell whence they come, although their function throughout nature's manifestations can be hardly less than stupendous. The chemist can combine elements and find their effect upon each other to be like the action of a magic touch, and no man can tell why. The sun and planets hurry through space, and no man knows whither. Yet it is this greater pulsebeat that is the breath of life for him, his little world, and all thereon. Surely "men are dead things that nourish a blind life" when there is no attention to the message that would express itself in such a harmony. There is some part of all this moving mass called life that must hold the secret of itself.

The Law has ever said, "He who seeks will find," "those that ask shall have," "those that desire to read shall read," "those that desire to learn shall learn."

We look without and perceive mysteries and wonders, and it is the mysterious and wonderful "within" that can thus perceive them. But the mystery of mysteries is the bridge between these two, and the entrance to the sacred holy of holies is to perceive that these two are one.

For indeed there is nothing but life-life pulsating in consciousness throughout the abysmal depths, throughout each world, throughout each seed, each plant, each stone, each infinitesimal speck. But it is man alone that knows himself as such, who asks for reasons, why he is, from whence he came, and whither he will go? He finds within the dawning of a consciousness that baffles him. He is self-conscious, and knows not what that means. He can not see ahead into the everwidening vista open for his growth, he does not know that his will is free, that his thought is co-equal with all the thought there is. He can not realize how he makes his woes, and how all woe is but thought returning, like reaction, whence it issued. Instead he makes a separate image of himself and struggles to attain by ministering to his body and to Thus "will he lose even that selfishness. which he seemeth to have." For all that he is, all that he has, his very life, is Consciousness. His mind, his body, his goods and fortunes, change, and are only worth what consciousness can make them. Nothing but growth in consciousness is of avail. He may see little, and make this little less and less within the walls of self-hood, thinking to gain thereby. Or he may look without himself, living in sympathy with other struggling lives, and seeing more and more, until the limits of personality fade away and his consciousness knows the spiritual unity that binds all life. Then do wisdom and understanding show their worth, for there is no other growth than growth in spirituality. And it can grow and grow, "world without end." As it grows so do all sordid littlenesses vanish away, for in their stead is the perpetual presence of life forevermore.

BROTHERHOOD--ITS APPLICATION.

To Theosophists who are in some degree acquainted with the tenets of their philosophy the brotherhood of all beings is a self-evident fact. They see that the basic constituents of all bodies, whether human, animal, vegetable, or mineral, are one and the same; that differences in form are merely differences in combination and condition of the elements which make up form. They recognize that minds and mental processes, whether rudimentary or highly developed, are only modes of consciousness; and that the essential fact behind all mentality, and behind all forms as well, is the consciousness which uses these modes and instruments it has formulated. They realize that Consciousness per se is the ultimate fact of Brotherhood-Consciousness, the power to perceive, not any perception, nor any mental process, nor any form. This power to perceive is common to all beings of every grade, from the most highly developed human being to the lowest mineral form we can contact. The human being shows it in self-induced actions; the mineral in its response to chemical experimentation, and in other ways. All intermediate forms respond to this, that, or the other stimulus: hence the unavoidable deduction of perception in all, of Consciousness in all, of the power to perceive,

Reasoning thus, the conclusion that Brotherhood is becomes inevitable. Then follows the problem of the application of this tremendous fact in our worldly relationships with men and things. What are we going to do about it? A staggering problem, and the more so because in all the world how few are they who sense the basic unity throughout! Yet if we perceive it, wisdom demands that we act accordingly. What, then, is the method, what the line of action to pursue?

We meet all facts of life from the position where we stand when they present themselves, that much is certain. Our actions then proceed conformably to the conditions that obtain. But the truly impelling condition, indeed the determining one, is our own attitude of mind under whatever circumstance. By attitude of mind is meant our view of life—not what we want some one else to think it is, not the view considered in the last book we have read, not the system offered by any "authority"—but our own intimate, inner view, whether we have definitely formulated it or not. This determines our action under any circumstance.

But the knowledge of Brotherhood is the basic fact of existence, becomes our basic fact, once we have sensed it, and thus upsets our old position, makes our former philosophy faulty, renders untrue our former attitude of mind. "The world upside down," we murmur, when the intellectual necessity of Brotherhood as a fact first comes home to us and we sit amid the ruins of the old mental attitude we had held so long.

It is to rebuild our mental mansion from the cornerstone. Such is the task we face when the unity of all is felt. The first line of action to be pursued is to strip off one by one the mental layers under the sway of which we operate as persons, until room is cleared for a cornerstone to rest. Then take the fact of Brotherhood as this foundation. building upon it the edifice of mind. building on this basis implies the rejection of every idea that is not consonant with the cornerstone. Many of the mental layers we have stripped away can not go back into the mansion we are now erecting. No use bewailing the fact; nor is there anything to be gained by trying to square old notions and prejudices with the new and true. We must be honest with ourselves both in stripping away ideas and in building up again. Truth has no likes or dislikes; nor any sentiment at all. Mind is the lens through which each one of us (the Perceiver) looks at life. If it be true, the picture is true, and true action will flow in accordance with the picture seen. If it be warped or faulty, such will be the direction given to the force of the Perceiver who looks from within.

Our line of action, then, as Theosophists is

to build true minds; to make this "bundle of ideas," which forms our mental attitude, in full accord with the one great basic fact we have at last discovered—the Brotherhood of all.

Certain it is, once Brotherhood is grusped. that every action will be rightly based, turned toward the right direction—motive clear and true. But now, and only now, can "practice in devotion" to be truly taken up. Now it is that "skill in the performance of actions" must be acquired—day by day, year by year, life by life. "Every action whatsoever is comprehended in spiritual knowledge," said Krishna. This means that no action is too small and none too great to be aligned with the cornerstone of Brotherhood.

To hold the right motive, then—that is Brotherhood. To acquire skill in the performance of action—that is its application. How can such skill at last be gained and used for the benefit of all? By acting—just as we learn to swim by swimming, to sing by singing, to live by living.

"The Self acts only through the creatures; act for and as the Self." The whole of life and its object are included in this single phrase.

THE PRIVILEGED PERSON.

"And Elijah said . . . there shall not be dew nor rain these years but according to my word."

It requires neither a prophet nor the son of a prophet to see and say that we have gone forward as a race just as far as we can go, morally and spiritually, handicapped by the old idea in its many subtle forms, that God is a Pharisee; that God plays favorites; that God is with some men against other men; that God is in league with any modern Elijah dispensing rain or other blessings to the masses of mankind.

So handicapped, we may manage to become a race of more accomplished devils, but never of better men.

We have got to believe that our God "plays square" with us before we shall play any squarer with one another. We have got to believe that our God is no respecter of persons before we shall know any better the meaning of the word person—understanding what the word means to be the basis of all right and righteousness, and, therefore, of all civilization.

Clearly the only hope of the world's ever growing more civilized morally and spiritually than it is at the present time must justify itself on the assumption of the coming to be of an enlarged democracy—a democracy so

filling all the depths and heights and middle spaces of human thinking and human feeling that there will be no room anywhere for the privileged person, whether prophet, priest, king, or plutocrat: a democracy of the world's millions on the one vast level of opportunity to realize in mutual service the one great privilege they hold in common—that they are sons of the Living God and brothers of one another.—Quincy Ewing in St. Louis Mirror.

The world is a contradiction, a shade, a symbol—and, in spite of ourselves, we know that it is so. From this knowledge does all melancholy proceed. We crave for that which the earth does not contain; and whether this craving display itself by hope, by despair, by religion, by idolatry, or by atheism—it must ever be accompanied with a sense of defect and weakness—a consciousness, more or less distinct, of disproportion between the ideas which are the real objects of desire and admiration, and the existences which excite and represent them.—Coleridge,

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 3. SAN FRANCISCO, Saturday, January 16, 1915.

Price 5 Cents

THE SUBLIMINAL SELF.

After some forty years of theosophical effort to direct the attention of science away from such tremendous issues as the alimentary canal of a caterpillar and toward such unimportances as human consciousness, it seems at last to be necessary to beg the aforesaid science to moderate its speed upon its new path. Like the man who had only just heard of the Ten Commandments it is showing an excessive zeal. Blank skepticism is giving way to a crass credulity, as is usually the case. A fugitive ray of light is hailed as the sun at noonday, and so we have a prodigality of psychic speculation that is advanced in the customary manner and as though it were a part of the rock-built structure of proved and demonstrated fact.

Mr. Maurice Maeterlinck is among the latest and the most enthusiastic of the converts. His new book, "The Unknown Guest," shows that he has discovered the subliminal self and now he is disposed to mourn, like Alexander, because there are no new worlds to conquer. Equipped with a double-expansion, self-starting, patent ignition, six-cylinder subliminal self. Mr. Maeterlinck feels that he can face with tranquillity all the mysteries of the universe and conquer them.

And no wonder! Mr. Maeterlinck's subliminal self is veritably a universal provider, a psychic department store of unimaginable dimensions. Without the subliminal self "we are obliged to people the world and to burden your life with a

host of hypothetical and imaginary beings—gods, demi-gods, angels, demons, saints, discarnate spirits, shells, elementals, etherial entities, interplanetary intelligences and so on." But with the subliminal self in good working order, polished and lubricated, we can banish all these accessories and superfluities. Every variety of human quality from dipsomaniac horrors to the ecstasy of the saint is furnished while you wait. Write today! The only genuine! Accept no substitutes!

We may wonder if it has ever occurred to Mr. Maeterlinck that he and his coresearchers have discovered nothing at all, not even the physchic garbage pail in which their curious fingers are so busy. Has it never dawned upon them, will it ever dawn upon them, that the vast areas of abnormal human consciousness whose farthest outposts have just come within their sight were explored, mapped, and charted ages ago, and that the feeble follies with which they fill their reports are an object of scorn and derision to what may be called the spiritual civilization of the world? They are like children who have learned the multiplication table and who now imagine themselves to be professors of mathematics.

But let us be just to Mr. Maeterlinck. Perhaps it was no more than the poetic afflatus that for the moment carried his feet from the ground and caused him thus harshly to pronounce the banishment, indeed the extinction, of gods, angels, and saints. Fortunately he has no power to

make his decree absolute. If indeed there are gods, angels, and saints they will doubtless view with equanimity the anathema of Mr. Maeterlinck and even the hostility of Mr. Maeterlinck's subliminal self that plagiarizes from a high source and announces that there is no other god but me. Like the famous excommunication pronounced in the "Jackdaw of Rheims," and which caused such surprise, since no one seemed to be a penny the worse, it may well be that the gods, angels, and saints will go on their way unperturbed, and that even the demons and the elementals will fail to melt away into their void. A few years ago we were assured that the body and its intellectual "secretions" were the only real existences. Now we are told with an equal certainty that the subliminal self is the only true God-and an astonishingly jealous God at that—as well as the assembly of saints, the remission of sins, and life everlasting. It is the swing of the pendulum, and the cyclic law in operation. But let us be patient. Let us call upon our subliminal selves for charity and resignation and see that we get them. Mr. Maeterlinck travels so fast that we must necessarily assume that he will one day get somewhere.

But, once more, let us be just. Maeterlinck has an uneasy recognition that there is something wrong about a subliminal self that seems equally ready to inspire to crime or to saintship, that is willing to drivel through the lips of a medium or to tip with golden fires the wings of genius. Let us put upon one side, he says, a pitiful spiritualism, together with the dreams and the presentiments that make up the stock in trade. the whole shop front, of the Researcher. "There is another, a more secret and much more active existence which we have scarcely begun to study, and which is, if we descend to the bedrock of truth, our only real existence. From the darkest corners of our Ego it directs our veritable life, the one that is not to die, and pays no heed to our thought or to anything emanating from our reason, which believes that it guides our steps. It alone knows the long past that preceded our birth and the endless future that will follow our departure from this earth. It is itself that future and that past, all those from whom we have sprung and all those who will spring from us. It represents in the individual not only the species, but that which preceded it and that which will follow it; and it has neither beginning nor end: that is why nothing touches it, nothing moves it which does not concern that which it represents."

Quite so! We will stifle our astonishment at the picture of an ego with corners, and admit that there is indeed "another, a more secret and much more active existence which we have scarcely begun to study." That is precisely the contention of Theosophy, and hitherto the almost unavailing contention. Theosophy objects to see all abnormal states of consciousness from the devilish to the divine brought under one single designation such as the subliminal selt. and then heralded as a discovery by the scientific dervishes of the twentieth century. As well might the child pretend to have discovered the science of mathematics because it has just learned, and most unwillingly, that two and two make four. And as for supposing that anything is actually explained by the use of such a term as the subliminal self we might as well claim that we have defined the status of a human being by announcing that he belongs to the Aryan race. The lowest savagery and the highest civilization are included in that term. It comprises the best and the worst of men, men of many colors and tongues. must know to what part of the Aryan race he belongs. We must ascertain to what continental and national division he must be assigned. He must be classified and defined, indexed, and scheduled mentally, morally, and physically, before we can regulate our attitude toward him and determine whether he is saint or sinner. whether he should be in the prison or the palace.

And here indeed we find the highest folly of the Psychic Researcher. He divides human consciousness into two water-tight compartments, the normal and the abnormal. Every state of consciousness belongs to one or the other, and that is all that can be said about it. For such terms as the "subconscious" and "subliminality" mean no more than a consciousness that is unusual or abnormal. But are there no subdivisions? In this new territory are there no mountains and valleys, rivers, streams, and oceans? Are there no peaks that pierce the clouds, and abysses of dark and dread-

ful things? Have we mastered the science of physiography by dividing the world into its four hemispheres, and pointing with pride to our omniscience? Have we become great zoölogists merely because we can assign some form of life to the "animal kingdom"? It may be a microbe and it may be an elephant.

But perhaps expostulation is no more than love's labor lost. The acrobatic performances of a science that is stable only at the point of arrogance and self-conceit must be left to work out its own salvation, and to the rather contemptuous amusement of those who can see everywhere in the "unexplored territory" of the subliminal self the footprints and signposts of those who ages ago were the true pioneers and whose records are still available to those who have eyes and can see.

CAUSES OF WAR.

Different theories have been adduced by different persons interested in various lines of thought as to the cause of European war. "Made in Germany," "Austro-Servian Incident," "Forgotten Christ," are set forth as principal causes to bring about the present war in Europe. While a little truth may be recognized in each of these views, yet the significance of real cause is much deeper and more far-reaching. . . .

The German emperor could bring about this war no more than he could stop it. It is the law of Karma which starts wars and it is the same law which stops wars. Karma is something the full significance of which can not be easily comprehended by a prize-fighter writer or a mere compiler of news. This war is the irresistible sequence of the causes set in motion in the past by the nations of Europe. Karma, the expression of divine will, which is in perfect harmony with the law of evolution, brings about proper adjustment between the originating causes and their final The causes and effect are always similar in nature. The quality of effect signifies the quality of cause, and vice versa. It is in perfect accordance with the law of Karma that a yogi by his knowledge of present causes could predict future events with mathematical precision in the life of an individual or in the destiny of a nation.

The present is simply the past evolved and it is the present which will produce a regulated future. Give me a child of ten and I will tell you where he will be in the next ten years.

Man is what he thinks upon. All his actions

are the product of his thoughts. Whatever he believes is a part of his thoughts, and according to the strength and duration of his belief his actions will be affected by his thoughts.

The above properly comprehended will help us very much to discover the real cause of war in Europe. In India society was based upon the conception of family. The duty of father, mother, and child to one another, whereas in the West the individual is the unit of society. The value of the individual is exalted everywhere in the press or pulpit. In the East we talk of the obligation of husband, wife, and child to one another. In the West they talk of the rights of husband, wife, and child to one another. In California they have a children's day, a mother's day, and I read some articles in the papers there asking why should not poor fathers have a day of their own. They have a right to it. A child in the West is born with an instinct of his Daughter or son must stand for their rights and the parents must yield to their demands. This exaltation of individualism has given rise to a very keen competition in every phase of human activity.

The lawyers, the doctors, hate each other. Individual fights against individual, classes struggles against classes, individual unions war with one another, competitors in trade carry on cutthroat competition, capitalist and workman fight by lockout and strike.

Thus you see that individualism asserts itself everywhere. There are social units, but no social organization in the world today. Society has become a chaos of struggling interests. Weaker nations have been exploited for the benefit of the stronger. Trade expansion is forced by the shot. Might is right. The hand of the strong is at the throat of the weak and the helpless are trampled under foot.

In spite of all our boast of civilization and enlightenment, there are no two nations on the face of this planet today which have implicit confidence in each other. No nation will allow another to study carefully the plans of its navies and armies. Does this show mutual confidence? A few years ago a very brilliant writer was removed from the editorship of a very popular publication in this country for making the statement that disarmament among nations was not possible at this stage.

The more carefully you study what is going on in the world the more thoroughly you will be convinced that individualism asserts itself everywhere, be it school, church, or factory. This spirit of individualism, rather of individuality struggling for recognition, is the real cause of war in Europe.

Karma bestows upon individuals and nations exactly what they are fitted for. While the individual nations of the world were discussing international peace treaties, they were preparing for war all the time, vieing with each other in devising new means, such as wireless telephony and airships for the destruction of their neighbors,—Hari Singh in Oklahoma City Times.

BUDDHISM.

It is certainly a sign of the times when a magazine so staid as the Nineteenth Century admits to its pages an article in defense of Buddhism. The writer is Mr. S. G. Dunn, and he writes under the title "Some Considerations on the Self." Why, he asks, does missionary effort make so little progress in the East, and he answers his own question by suggesting that the Oriental considers Christianity, as it is preached, to be morally inferior to his own faith.

And the author seems to think that there is much to be said for such a view. The Western view of the soul is, to say the least of it, confusing. It is popularly regarded as something belonging to the man, as a sort of possession which mysteriously lives on when the man is dead. And so the author tells us a story of a small boy at a funeral. In order that he should not be affected too grievously by the signs of sorrow about him his mother said to comfort him, "That is only the body of John Jones they are putting in the grave; you know his soul is in heaven."

"Then," replied the small boy, "if his body is in the grave, and his soul is in heaven, where is John Jones?"

Christianity, says the author, offers the alternatives of eternal life and annihilation, but the Oriental laughs at annihilation as a logical absurdity. For how can life be anything but life? How can it be other than the one eternal reality?

"The nearest analogy we can get is to be found in electricity. Death is not merely a break-down of the body, the running down of the machine; the dead man's face becomes blank like the face of a house when the lights are suddenly switched off. Something or other has gone out.

"When you turn off the electric light, what happens? You don't kill it; it is still there. That is sleep. And when you break the button of the switch that regulates the light, what happens? The light, the potential light, is still there, stored up ready; only you can not put on the light just there, just then. That is death. Or take a telephone. You may break the receiver, you may smash it to atoms, but you do not touch the electricity, you do not hurt that. Mend your receiver, or get another, and you may establish communication again."

Oriental philosophy, says the author, has provided not only against the extinction of the inextinguishable, but also for the continuity of life under a law of cause and effect, of Reincarnation and of Nemesis. But of what value, says the Christian, is this continuity of life if we are severed from the past by the abyss of a personal forgetfulness?

"That objection arises from our individualistic standpoint. We have been made so familiar with the idea of rewards and punishments as moral sanctions that we have forgotten that, after all, the essential fact in a good action is the motive alone; nothing is really good but a good will; in other words, no action is good unless it is done from a love of the good alone, and not from any hope of personal gain thereby. How far has our popular religion fallen from this! This very belief that the average man needs some additional inducement to be moral, beyond the 'beauty of holiness,' useful as it proved, perhaps, politically, in times of barbaric ignorance, is bringing back upon us a terrible revenge, now that the old sanctions are losing their power upon masses of our people. For indeed, to look deeper, did that machinery, so venerable and imposing, of heaven and hell, ever avail amid those storms of passion and overwhelming desire that burst so violently upon a man at times? And now, when that is wearing out, what have we to put in its place to stay the moral anarchy, the signs of which are all too evident in our midst already?"

The Oriental philosophy, continues Mr. Dunn, does at least give a chance for pure altruism, whereas to the Eastern mind the morals of the West seem utilitarian; there is always a suspicion of political or social expediency about them. There is something to be gained, an idea abhorrent to the Buddhist, who looks to the extinction of that very acquisitiveness that the Christian fosters and stimulates.

Then again the Buddhist relies not at all upon dogma. For him the one essential is purification. The man who has become pure and therefore free from error sees things in their true values, and is filled with love and good will toward the whole world.

The idea of the loss of personal separate-

ness, says the author, ought not to be strange to Christian ears.

"Let us see how it may appear otherwise. how, in Western words, the Eastern idea shapes itself. For the idea is really not so strange to the West, only we have forgotten it in the storm and stress of modern expan sion. 'God shall be all in all.' That does not sound strange in Christian ears! To one who has grasped what that means, the question of personal identity is of little moment. In all interesting movements, in all intense acts of cognition, there is really no antithesis between the knower and the known. If I am working hard at a problem, I am for the time that problem; my personal identity is merged in the object of my thought. I am, we say it often, absorbed. And yet there is no sense of loss. So far as I am aware of myself, indeed, so far do I fail in attention to my problem."

Mr. Dunn expresses himself as unwilling to enter upon the more formidable question of the personality of God, but even the Buddhist may find much in the Christian Scriptures to support his own views.

"We might go further and point out that though for practical purposes we make use of the conception of personality 'to mask or represent an incomprehensible notion,' yet it is by no means certain that Christians are en titled to attach that conception to the ultimate idea of God. We are here on the fringe of a great subject that may well restrain our language, but it may with reverence be said that it does seem significant that in two private conversations Christ Himself uses the term Pneuma, spirit, or 'wind' as it is literally, to denote God. Surely that was a strange word if the object were to emphasize the 'personality' of God? Is there anything that conveys so aptly to the mind the very opposite idea?"

Such, says Mr. Dunn in conclusion, is the Eastern idea of the self and its destiny. It is only when we attempt to compare, or reconcile it, with the hereditary beliefs of the West that we perceive, at all vividly, the reason why our missionary efforts bear such slight results: we can thus imagine how our system may appear, to the educated Asiatic not only philosophically imperfect, but also morally inferior. He recognizes that it is well adapted to a race whose energy and acquisitiveness have helped it to vast material possessions and great material progress; but these are advantages for which he has never greatly cared. He looks upon the unrest from time to time disturbing India as largely the inevitable consequence of our attempt to plant Western ideas in a soil unsuited to them, and he fears, not without some justification, that we are trying to undermine the old foundations, though we can not build anything in their place.

DESIRE.

- Have caution, O Soul, lest you soar on the wings of Desire
- To that Height you aspired to reach—and beyond, to the Fire.
- Lo, Desire is potent. But linger; the Path that you choose
- Leads, perchance, where the Sun hides his face, and the Hell-waters ooze.
- Desire is potent. Behold, what you crave shall be yours,
- To your uttermost dream and beyond it. But Justice endures.
- Lo, Desire is potent. A Flood swiftly bearing you Thither.
- But, passing your Goal without pause, it will carry you-whither?
- Lo. Desire is potent. But pray that it prove not a Fire
- That shall turn, in the end, and enshroud you, and fashion your Pyre.
- Lo, Desire is potent. But Justice abides, overruling.
- And Desire, being spent, bends the neck to her rod and her schooling.
- Lo, Desire is potent. She twists you a rope for your using.
- But mayhap they will hang you, ere night, with that rope of your choosing.
- Lo, Desire is potent. Mayhap you will find it has knotted
- A scourge for your quivering flesh. Whereof only God wotted.
- Lo, Desire is potent. Behold in the Sheaves you are reaping
- The Harvest of Former Desire. So a truce to your weeping.
- Desire is potent. So weaponed, you will not be beaten.
- But the Fruits of Desire, whether Honey or Gall, must be eaten.
- Lo, Desire is potent. But endless its waxing and waning
- Till with Justice (called Love) it be blent, the True Path attaining.

WISDOM FROM THE "SECRET DOCTRINE."

To maintain that Force does not reside in the Atoms, but only in the "space between them" may be scientific enough; nevertheless it is not true. To the mind of an occultist it is like saying that water does not reside in the drops of which the ocean is composed, but only in the space between those drops.—Vol. 1, p. 557.

The Atom, as known to modern science, is inseparable from Purusha, which is Spirit, but is now called "energy" in Science.—Vol. 1. p. 637.

Our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which every atom and molecule changes and differentiates from its primordial nature.—Vol. 1. p. 638.

There is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed.—Vol. I, p. 635.

The Atma, or Spirit, the Spiritual SELF, passing like a thread through the five subtle Bodies, or Principles, Koshas, is called "Thread Soul," or Sutratma in Vedantic Philosophy.—Vol. 1, p. 669.

There is no such thing in nature as inorganic substances or bodies. Stones, minerals, rocks, and even chemical "atoms" are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.—I'ol. I, p. 687.

"Leibnitz's dynamism," says Professor Lachelier, "would offer but little difficulty if, with him, the monad had remained a simple atom of blind force. But . . ." One perfectly understands the perplexity of Modern Materialism.—1'ol. 1. p. 690.

As says the Esoteric Catechism: "Every atom becomes a visible complex unit (a molecule) and once attracted into the sphere of terrestrial activity, the Monadic Essence; passing through the mineral, vegetable, and animal kingdoms, becomes man,—I'ol. I, p. 679.

In this age of crass and illogical materialism, the Esoteric Philosophy alone is calculated to withstand the repeated attacks on all and everything man holds most dear and sacred in his inner spiritual life.—I'ol. I, p. 3.

It is a fundamental law in occultism that

there is no rest or cessation of motion in Nature.—Vol. I, p. 124.

THE DIVINE ALCHEMY.

This is the doctrine of the resurrection of the dead; that is the transfiguration of the body.

For the body which is matter, is but the manifestation of Spirit; and the word of God shall transmute it into its inner being.

The Will of God is the alchemic crucible; and the dross that is cast therein is matter.

And the dross shall become pure gold, seven times refined; even perfect spirit.

It shall leave behind it nothing; but shall be transformed into the Divine image.

For it is not a new substance; but its alchemic polarity is changed, and it is converted.

But except it were gold in its true nature, it could not be resumed in the aspect of gold.

And except matter were spirit, it could not revert to spirit.

To make gold the alchemist must have gold. But he knows that to be gold which others take to be dross.

Cast thyself into the Will of God, and thou shalt become as God.

For thou art God, if thy will be the Divine Will.

This is the great secret; it is the mystery of redemption.

Within thee, O man, is the universe; the thrones of all the Gods are in thy temple.

I have said unto men, Ye are Gods; ye are all in the image of the most High.

No man can know God unless he first understands himself.

God is nothing that man is not,

What man is that God is likewise.

As God is at the heart of the outer world, so also is God at the heart of the world within thee.

When the God within shall be wholly united to the God without, then shalt thou be one with the Most High.

Life is the elaboration of soul through the varied transformations of matter. Spirit is essential and perfect in itself, having neither end nor beginning. Spirit is abstract. Soul is secondary and perfected, being begotten of Spirit. Soul is concrete. And the whole object of creation or manifestation is the evolution of souls. Spirit is the primary Adam: Soul is Eve, the woman, taken out of the side of the man. Spirit is the first principle; Soul

is the derivative. Spirit, therefore, is projected into matter in order that Soul may be begotten thereby. Soul is the medium by which Spirit is individuated, and in which it becomes concrete. The matter is the wax, the Soul is the wick, and God is the flame which illumines.—From "Clothed with the Sun."

ONE THING NECESSARY.

We are learning many things in these progressive times, to plow, to irrigate, and to grow; to conduct large educational systems, municipalities, and means of transport, to use nature's forces in a myriad inventions. But perhaps the problem of human happiness is of more import than the speed of a steamship or cannon-ball, and in this our attainments are comparatively meagre. Nor should such an aim be unworthy of our effort, seeing that throughout the ages it has been the guest that filled the lives and thoughts of those whose names and deeds are immortal.

The problem of human misery and happiness, the problem of life that must first be solved in one's own heart, is the one thing necessary, and it is fraught with an interest alive in all departments of man's nature, the physical, the intellectual, the psychical, and the spiritual.

For of what worth are worldly assets when the human heart is gnawed with unrest or anguish, when no spiritual philosophy answers the riddles of existence that refuse to be silenced? Yet the answers lie open to be read, the path ready to be trod by all who stand prepared to use the one key that will unlock the door which now bars them within the iron cage of selfhood.

That one key is sacrifice in faith—a magic key—but its magic does not burst upon one's vision over night. It is long and drawn out with many a winding through periods of light and darkness. For nature's departments are not at variance with the laws of human growth. By discipline and reward will she establish a faith that knows no doubting, a consciousness that looks at life in a realization of its lawful workings. She only asks that man first turn to her of his free will, making his initial sacrifice of reliance upon her in a blind faith. From that time on, as long as he clings with coöperation to her cause, the cause of growth and goodness, he is her charge.

Little by little will she lead him on into her secret labyrinth, teaching him to know the largeness of himself. Little by little will he gain courage to let go more and more that he may lay it at the feet of others. And all this while is dawning within him that wondrous light that is the way, the truth, the life of every man, and that may, like the candle, give of itself in lighting others until all humanity is won to peace and happiness.

O Ergane, Providence of Jupiter, divine worker, mother of every industry, protectress of toil, thou art the nobility of the civilized laborer, and settest him so far above the indolent Scythian; Wisdom, thou to whom Zeus, after taking deep thought, after drawing a long breath, gave birth; thou who dwelless in thy father, wholly one with him in essence; thou who art his consort and his conscience. Energy of Zeus, spark that kindlest and maintainest the fire of heroes and man of genius, make thou us rich in spiritual gifts.—Ernest Renan.

Yet I doubt not through the ages one increasing purpose runs,

And the thoughts of men are widened with the process of the suns. —Tennyson.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organi-Subscription \$2.00 zations. yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 4. SAN FRANCISCO, Saturday, January 23, 1915.

Price 5 Cents

RELIGIOUS UNITY.

It is interesting to note that the great thinkers have always emphasized the agreements between the religion of the world, while the small thinkers have emphasized the differences. Thus Emerson imagines a meeting between the noblest representatives of Buddhism, Mohammedanism, Christianity, Hinduism, and Confucianism. He says that without doubt they would all find themselves of the same religion, they would all be denounced by their own sects, and they would all ridicule the narrow beliefs of their own followers. It is the small men. the self-interested men, the sectaries and the missionaries, who delight in and stimulate the religious enmities by which they profit.

The question seems to be of merely academic interest, but actually it is one of the largest that have ever confronted the world. Religious wars have been nearly continuous for two thousand years. The blood that is now being shed in Europe in a war of greed becomes almost insignificant in comparison with the blood that has been shed in the name of religion. It is actually religion that has drawn the political frontiers of the world, and so piled up the human hates and jealousies that are always ready to break out into destructive flames. Religion was the cause of all the Balkan wars. It was religious aggression that turned China into a seething volcano, and it was the same religious aggression that has

kept India on the verge of revolution. Religion has been the drawn sword, turned both ways, hot and hissing in blood, that has divided nation against nation and continent against continent. But the most cruel and the most ruthless of all wars are those that have been waged by Christians against Christians, and with nothing but superstitions and credulities entrenched upon either side.

The stupidity and needlessness of the whole thing is its most distressing feature. In times of general ignorance there was at least some excuse for misunderstandings not readily removed, but there is no such excuse now. A few hours in a public library will supply the most convincing proof that there is actually no difference between the religions of the world as those religions were taught by their Founders. Wherever differences seem to exist there we may detect the malice of churches and priests eager to fan the fires of human hates. There are differences of terminology and of emphasis, but no differences of essentials. Why do we so credulously demand from priests and churches an interpretation of religious teachings that are so exquisitely simple as to need no interpretation? Why do we allow ourselves to be burdened with vast ecclesiastical systems of superstition that are wholly and obviously at variance with the teachings that they profess to represent and to champion? For example, all the recorded sayings of Christ can be read in



an hour, and whoever has so read them is in possession of all available knowledge on the religion of Christ. Erudition and scholarship can add nothing to it. And yet we continue to tolerate these absurdities of creed and dogma, of Thirty-Nine Articles, and Westminster Confessions, and Catechisms. We bear the intolerable burden of gigantic organizations, and the still more intolerable burden of bigotries and bitter-There is probably no more renesses. pulsive contrast now visible than the contrast between the actual teachings of Christ and the materialisms and the inanities of the religious systems that pretend to promulgate those teachings. Is it not time that we began to think?

Emerson never expressed a greater truth than when he said that the great religions of the world are identical one with another. But he might have gone further than this. He might have said, and with equal truth, that the identity is so striking as to prove that they emanated from a common source, that they were facets of the same diamond. Such indeed is the conviction that must inevitably be forced upon every student who has the courage to read with open eyes and to liberate himself from the crushing weight of prejudice. And if the great religions of the world come from some common source, if they are but varied renderings of the same spiritual truths, then we are forced to the tremendous certainty that there must somewhere be an organized and spiritual government of humanity and that we must look upon the great religious teachers as emissaries from that spiritual government, each one adapting his message to racial and evolutionary characteristics, but each one preserving intact the essential purport of the message. Just as human governments are represented by a succession of ambassadors and statesmen devoted to the same continuous policies, why may we not suppose that the great spiritual teachers are similarly devoted to the moral progress of the world and to its progressive stimulus from age to age. How indeed can we suppose otherwise? It is indeed a tremendous conception, but it is one that we need not be afraid to entertain, for in no other way can we account for the identity of teaching and even of verbal expression.

Such is now and has always been the teaching of Theosophy, which recognizes that there is indeed a Spiritual Government of the world, and that the great religious teachers have been its emissaries. But it is not only by its sublime and historical representatives that this Spiritual Government has made its influence felt. Ceaselessly watching over the welfare of humanity, it has been attentive and helpful to every movement of spiritual import, eternally active in a hundred unseen ways to turn the minds of men away from the heresies of self-interest and toward that Universal Life of which they are a part. So far from rejecting such a conception we are forced alike by logic and by religion to receive it. The one distinguishing mark of the great world teachers has been their love for men, and the utter extremities of self-sacrifice by which they proved it. Was that love for humanity extinguished by their removal from earth life? Is such a think thinkable, seeing that they themselves were but an incarnated love? Are they then still living? And if they are still living can we conceive of them as being other than active in appropriate ways and under appropriate conditions, and in that same labor of human redemption? And if we must admit these things-and we can not well escape them unless we are materialists-is it unreasonable to expect that their continuous influence and energies must somewhere be discernible in the world, or that they can be other than helpful to those who desire their help and who merit it by "self-induced and self-devised efforts"? How can we suppose that their interference in human affairs was forever at an end when it ceased to be visible to human eyes and tangible to human touch?

One of the oldest Scriptures now available, the Bhagavad Gita, represents Krishna, or the Soul of the World, as saying, "I incarnate from age to age for the preservation of the virtuous and for the destruction of vice." It does not matter what form that "incarnation" may take, whether in the person of one of the great world teachers or in the inspiration behind the great spiritual movements such as the Theosophical. We have only to look for it and we shall find it upon the pages of history in obedience to the cyclic law that sets times and seasons to all things. And those who do so find it will

see therein the opportunity for unutterable attainments, for the power to break through all the limitations of the senses, and to reach that larger consciousness "toward which all creation moves."

THE BOOK OF THE DEAD.

The publication by G. P. Putnam's Sons of a new and revised translation of the Egyptian Book of the Dead by Dr. E. A. Wallis Budge has given rise to a fresh outpouring of those interpretative comments that are marked alike by narrowness of vision and by faulty echolarship. The mere fact that the Book of the contains chapters of an ethical Dead sublimity almost without a parallel seems to be provocative of what may fairly be described as a veritable frenzy of depreciatory comment. And herein the critics have perhaps done no more than yield to the coercion of preconceived ideas and to the hondage of prejudice. We have been told that the literature and the learning of Egypt represent "the lispings of an infant humanity," and therefore whatever fails to accord with this dogma must be maltreated until it does accord with it. The procedure is a simple one and it can be applied with success to antiquity in general.

Into these derogatory comments there is no need to enter here at any length. They are inspired for the most part either by stupidity or by an intellectual malice, and even the gods fight in vain against these twin evils. Thus we are told from one quarter that the chapters of the Book of the Dead are evidently charms or incantations intended for use as substitutes for virtues. The Egyptians, we are assured, introduced the effectiveness of magic into the moral world, and by magical agencies "secured moral justification in the hereafter, no matter what the character of the deceased may have been." And this from a critic who would probably be shocked by the suggestion that it is Christians, and not ancient Egyptians, who have attempted to secure "moral justification in the hereafter, no matter what the character of the deceased may have been," and this, not by magical agencies, for they arose to no such height, but by a doctrine of vicarious atonement or substitution as repulsive to the moral sense as it has proved fatal alike to virtue and to Nowhere is there any trace in Egyptian literature of an attempt to evade a personal moral responsibility. To state the contrary is to falsify. Nowhere is there any deviation from the declared necessity of purification by good deeds as the only way in which the favors of the gods could be won, and this may be sufficiently evidenced by the following single excerpt from the Book of the Dead itself, narrating the plea of the "dead man" before the throne of Osiris: "Hail to thee, great one, Osiris, lord of truth! I come unto thee, my lord! I draw nigh unto thee to behold thee! I have learned and I know thy name! I know the names of the forty and two who are with thee, who live and watch the wicked who come before the justified one! Hail, I know ye! O lords of truth! I bring unto you truth! I have destroyed the evil within me! I have committed fraud and evil against no man! I have oppressed no man! I have never diverted justice in the halls of human judgment! I have committed no wickedness against my brothers on earth! I have never caused any man to work beyond his strength! I have not been anxious! I have not been weak or wretched! I have never caused a slave to be ill-treated! There is not through fault of mine a suffering one, nor a sinful one, nor a weeping one in all the world! I have deceived no man! I have never given false measures! I have not added to the weight of the balance! I have never failed to give bread to the hungry, water to the thirsty, clothing to the naked, succor to him who was in need! I have never harmed a child nor injured a widow! I neglected neither the beggar nor the needy, nor did I allow any one to be a hungered, and for the widows I cared as though their husbands were alive! I never refused shelter to the traveler nor closed my door to him who would enter from without! I have purified myself by love, and my heart is pure, pure, pure!"

The invariable conviction of the commentator that the rituals of the Book of the Dead were intended only for funerary purposes is more pardonable, since this is what they seem to be to those who have never learned to look below the surface nor to admit that there is anything below the surface to look for. But the true student will suspect that the rituals have a far deeper significance than this, and that the "dead man" whose passage through the shades is thus symbolically traced is the man who is "dead to the world," and who is making his way by self-conquest to the realms of spiritual wisdom. We may even go further than this and speculate on the probability that the rituals are actually selected portions of the initiation ceremonies, which may perhaps have been put also to the ordinary funerary uses. There is now available neither the space nor the scholarship adequately to discuss such a theory, but it is a theory that finds some substantial support in the rituals themselves. In the meantime we may enter our protest against the habitual belittlement of the faiths of antiquity, faiths that were often, as in this case, far purer than our own and far more effective in the production of public and private virtues.

WISDOM FROM "THE SECRET DOCTRINE."

The Esotericists maintain that there is no inorganic or "dead" matter in Nature, the distinction between the two made by science being as unfounded as it is arbitrary and devoid of reason.—Vol. I, p. 301.

The evolution of the God-idea proceeds apace with man's own intellectual evolution.—
Vol. 1, p. 348.

No one can seriously study ancient philosophies without perceiving that the striking similitude of conception in all of them, in their exoteric form very frequently, and in their hidden spirit invariably, is the result of no mere coincidence, but of a concurrent design; and that, during the youth of mankind, there was but one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself.—Vol. I, p. 364.

The Sun, being a central star and not a planet, stands with its seven planets, in more occult and mysterious relations to our Globe than is generally known.—Vol. I, p. 628.

The planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but they are the domains of various Beings with whom the uninitiated are so far unacquainted, but who have, nevertheless, a mysterious, unbroken, and powerful connection with men and globes.—Fol. I, p. 632.

The Gods and Monads of the Ancients—from Pythagoras down to Leibnitz—and the Atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated Unity like the human frame, which begins with body and ends with Spirit.—Vol. 1, p. 672.

The possibility of the "Soul"—that is, the eternal Spiritual Ego—dwelling in the unseen worlds, while its body goes on living on Earth, is a preëminently Occult doctrine, especially in Chinese and Buddhist philosophy.—Vol. 1. p. 255.

So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it three ways and no more; just as, from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that, in the progress of time, as the faculties of humanity are multiplied, so will the characteristics of matter be multiplied also.—I'ol. I. p. 272.

"THAT THOU ART."

Of what value is the frequent repetition of the "That Thou Art" of Oriental philosophy?

Of no value so long as it remains a mere repetition. Of all conceivable value if the idea is so firmly realized as to exercise an influence upon thought and conduct.

Try to understand that the object of Theosophy is not to persuade its adherents to believe something, or to think something, but to become something. The most profound knowledge of philosophy, the deepest learning in occult science, are wholly useless unless they produce a change in the bearing of the individual toward other individuals.

Now the fundamental conception of Theosophy is the unity of life, but there are thousands who are willing to assent to such a proposition as this and to express their belief in it and yet who deny it consistently and undeviatingly in their lives. Of what value is any belief unless it regulates conduct?

The insistence upon the axiom "That Thou Art" is intended to help the student to a realization of that the Life which is Himself is an inseparable part of the Life of the Universe which must remain one and indivisible no matter in how many countless forms it may show itself. Now we may accept this intellectually-or think we do-and at the same time go on living as though we were separated human units, not only independent of all other human units, but actually at variance with them. But as soon as we realize this unity of life we must see also that there can be no self-interest which is not also the general self-interest, that there can be no advantage that is not the advantage of all, nor pain that is not the pain of all, nor evolution that is not the evolution of all. And when we bravely shape our lives in accord with this realization we may begin to call ourselves occultists, and not before. Then we shall look wide-eyed upon the Life of the Universe and we shall say to ourselves "That Thou Art." Henceforth that will become the dominant fact in our consciousness.

WAR.

A Voltairean view of war may be of interest at this time. Some one has called attention to the illuminating discourse between Micromégas, gigantic dweller on one of the planets revolving about Sirius, and a company of our philosophers, as reported in the seventh chapter of the amusing fantasy bearing the name of the above-mentioned Sirian visitor. A free translation of a part of this conversation is here offered. After congratulating his terrestrial hearers on being so small and adding that, with so manifest a subordination of matter to mind, they must pass their lives in the pleasures of intellectual pursuits and mutual love-a veritable spiritual existencethe stranger is thus answered by one of the philosophers: "We have more matter than we need for the accomplishment of much evil, if evil comes from matter, and more mind than we need if evil comes from mind. Do you know that at the present moment there are a hundred thousand fools of our species, wearing caps, who are killing a hundred thousand other animals wearing turbans, or who are themselves being massacred by the latter, and that almost everywhere on earth this is the immemorial usage?" The Sirian, properly shocked, demands the reason of these horrible encounters between creatures so puny. is all about a pile of dirt no bigger than your heel," is the reply. "Not that any one of these millions of men marching to slaughter has the slightest claim to this pile of dirt; the only question is whether it shall belong to a certain man known as Sultan or to another having the title of Czar. Neither of the two has ever seen or ever will see the patch of ground in dispute, and hardly a single one of these animals engaged in killing one another has ever seen the animal for whom they are thus employed." Again the stranger expresses his horror, and declares he has half a mind to annihilate with a kick or two the whole batch of ridiculous assassins. "Don't give yourself the trouble," is the rejoinder; "they will accomplish their own destruction fast enough. Know that ten years hence not a hundredth part of these miserable wretches will be left alive; and know, too, that even if they were not to draw the sword, hunger, exhaustion, or intemperance would make an end of most of them. Besides, they are not the ones to punish, but rather those sedentary barbarians who, from the ease and security of their private apartments, and while their dinner is digesting, order the massacre of a million men, and then solemnly return thanks to God for the achievement." The visitor from Sirius is moved with pity for a race of beings presenting such astonishing contrasts.—Dial.

PRACTICAL OCCULTISM.

Practical Occultism is supposed by many to be a means whereby one may gain certain magical powers for personal benefit or interest, indifferent to the results that may follow the exercise of those powers. But practical Occultism is eminently practical. It teaches first of all the nature of man and the universe in which he lives, the nature of the occult forces and the way to control them. Occultism teaches that everything in this or any other universe proceeds under law, and that the process of fitting one's self to exercise occult powers is no easy one. The first step on the path that leads to Occultism is a life of altruism, of effort toward the betterment of one's fellow-men, and the destruction in one's self of all selfishness and egotism. No easy task this, but it is one that must be done, if one would tread the path that leads to Master-All curious and thoughtless dabbling with magic powers can lead to but one result -sorcery. The eradication of selfishness, the control of thought, and the living a life of service and altruism are the only steps consistent with true progress along the sublime

To help us in our journey Theosophy presents certain fundamental teachings explanatory of life, its nature and purpose. The truth always explains. The truth lies always in the explanation. So with these fundamental propositions. They give a sound logical basis for right action and are eminently suited to those who would pursue the path of Practical Occultism. This teaching is a restatement of that message which all the great spiritual teachers have from time to time brought to the world. The present message, Theosophy, is broader and more comprehensive than any that have preceded it because the world is now able to assimilate a greater measure of knowledge than before. This message is, as already stated, eminently practical, for it shows what we are, why we are in our present conditions. and how we can progress beyond them.

The first proposition has to do with that which we call God, for every people has had its own conception of the nature of the Deity, and a right understanding of the nature of the Infinite is indispensable to true progress. Any attempt to ascribe personality to the Deity is a finite conception and therefore gives limits to that which is illimitable. Space is the only proper symbol for the nature of the Supreme. Space is without conceivable beginning or end. It can not be excluded

web she will. As one casting a ball from her hand, the nature of things hath had its aim with every man, not as to the ending only, but the first beginning of his course, and passage thither. And hath the ball any profit of its rising, or loss as it descendeth again, or in its fall; or the bubble, as it groweth or breaketh on the air? or the flame of the lamp, from the beginning to the end of its brief story?

For the one soul in things, taking matter like wax in the hands, molds and remoldshow hastily !- beast and plant and the babe in turn; and that which dieth hath not slipt out of the order of Nature, but remaining therein hath also its changes there, disporting into those elements of which Nature herself, and those, too, art compacted. She changes without murmuring. The oaken chest falls to pieces with no more complaining than when the carpenter fitted it together. If one told thee certainly that on the morrow thou shouldst die, or at the furthest on the day after, it would be no great matter to thee to die on the day after tomorrow, rather than tomorrow. Strive to think it a thing no greater that thou wilt die-not tomorrow, but a year, or two years, or ten years from today.

Thou climbest into the ship, thou hast made thy voyage and touched the shore; go forth now. Be it into some other life: the divine breath is everywhere, even there. Be it into forgetfulness forever; at least thou wilt rest from the beating of sensible images upon thee, from the passions which pluck thee this way and that like an unfeeling toy, from those long marches of the intellect, from thy toilsome ministry to the flesh.

HELPING THE DEAD.

Is it possible for us to render any help or service to the dead?

No. But you can render substantial help and service to the living, and you will generally find that this branch of activity is neglected by those who show such solicitude for the dead. If you will try with any sort of sincerity to help the living you will find that you have small leisure for anything else, Pretensions to aid the dead are always the forerunners of the most mischievous forms of priesteraft. Once admit such a power as this and the next step will be the payment of fees for its exercise. Theosophy has no toleration for such claims and practices. At the best they are unwholesome and at the worst they are fraudulent.

INVISIBLE HELPERS.

Who are the "Invisible Helpers"?

We don't know. Visible helpers are so exceedingly scarce that it seems almost a waste of time to look for invisible ones.

Look sharply after your thoughts. They come unlooked for, like a new bird seen on your trees, and, if you turn to your usual task, disappear; and you shall never find that perception again; never, I say—but perhaps years, ages, and I know not what events and worlds may lie between you and its return. In the novel the hero meets with a person who astonishes him with a perfect knowledge of his history and character, and draws from him a promise that, whenever and wherever he shall next find him, the youth shall instantly follow and obey him. So is it with you and the new thought.—Emerson.

Time runs away with all things, including the mind.—Virgil.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 Send ten cents, yearly. stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Mas nic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 5. SAN FRANCISCO, Saturday, January 30, 1915.

Price 5 Cents

THE FRUIT OF THE TREE.

It is not a little significant that so staid and conservative a magazine as the Contury should admit to its pages an article on the collapse of the Church. article was written by Mr. Edwin Davies Schoonmaker, who first asks, "Has the Church Collapsed?" and then proceeds to answer his own question in the affirmative. The editor of the Century is disposed to deprecate some of Mr. Schoonmaker's remarks, as of course he would be bound to do. At the same time he says that there is a very clear realization that all is not well with the Church, and he suggests that in the effort to gain the whole world it has lost its own soul.

Such is precisely the contention of Mr. Schoonmaker himself. The primitive church, he says, was the antithesis of the rule of the Cæsars. It supplanted ma-terial grandeur by humility and simplicity, and it was this force of contrast that gave it the initial successes of the earlier centuries. To the first Christians it seemed an impossible thing to serve both God and Mammon. The Kingdom of Christ was "not of this world," and wherever there was an ambition toward temporal power there must be also a waning of the spiritual power. There must be a choice between Cæsar and God, between ambition and renunciation, between magnificence and simplicity, between the world and the spirit. These opposites could not be reconciled. The chasm was "unbridgeable and eternal."

But the Church proceeded forthwith to

attempt the impossible. The overthrow of the Cæsars seemed to leave a vacant throne and an unwielded sceptre, and the Church proceeded to possess them both. The Kingdom of Christ was "not of this world." The Church of Christ proceeded to establish itself in and on this world. Surrounded by pagan sentiment and allegory, it conciliated them by adopting them. Forbidding the worship of Rontulus and Mars, it merely transferred to Jesus their attributes and myths. And so the first span of the bridge between Christ and Cæsar was the denial of the humanity of Jesus. The founder of the Church had become a miraculous being and thus acceptable to a paganism, itself degenerate and decadent, that demanded a supernatural deity.

There is no need to elaborate a page of history that is now becoming so clearly legible and that is a mournful reminder of the fate that has befallen other religious systems that have succumbed, just as individuals succumb, to the fatal fascinations of ambition and of greed. The Church did, indeed, succeed to the throne of the Casars, but its triumph was alike its disgrace and its destruction. It had no right upon that throne. It was no longer the Church of Christ, but a mere reincarnation of imperial power and intent upon the preservation of that power by theological diplomacies, by casuistries, by chicane, and by the sword. The Roman Empire with its mighty and splendid materialisms had not been destroyed, as it suited the Church to proclaim. It had



merely been transformed into a vast ecclesiastical organization, possessing all the ancient temporal powers, and with the added authorities of a coercive and tyrannical superstition. For nineteen centuries it has wielded those powers without a challenge and with the full public certainty that all was well with the world. And now we find that the cycle of the Roman Empire has repeated itself in the Church which supplanted it, and that we are "falling into the same moral vacuum into which the Roman Empire fell." After eighteen hundred years it is as easy for men to thrust bayonets into each other as it was in the heathen world. Indeed it is a good deal easier, and so Mr. Schoonmaker asks, "Is it not apparent that the Church has collapsed?"

The learned author's case is a strong one, but if adequate space had been available to him it might have been yet stronger. He has shown how the teachings of Jesus were deliberately changed for the purposes of a political ambition, and how the joint worship of God and Mammon had degenerated into a frank worship of the latter alone. It would have been interesting if he could have dwelt upon the steps by which the system of Jesus was thus diverted and robbed of all its spiritual values. For instance, he might have touched on the ban placed by the Church on the ancient teaching of reincarnation, a teaching that was a part of primitive Christianity, and that lay like a fortification against the pretensions of the new priesthood. And indeed it was but natural that such a teaching as this should be the first to succumb to the attack of a sacerdotalism intent upon authority and power and upon nothing else. For no priesthood could exist side by side with a popular belief in reincarnation. There could be no dependence upon mediation or intercession in the light of a conception of life and death and rebirth that made every man the master of his own destinies, the captain of his own soul, the sole arbiter of his own future. The prevalence of such belief, its support in the sacred writings, its powerful championship in the earliest Church, made no difference to an ecclesiastical organization determined upon the control of the next world as it had already secured the control of this one, and wholly unscrupulous as to the means by which it was to be done. Either the teaching of reincarnation had

to be destroyed or ecclesiasticism itself must surrender its pretensions and disappear. And of course the issue was not at all in doubt.

The churches were indeed powerful, but time has fought against them and it has prevailed, as it always must prevail. But time will not prevail against the spiritual aspirations of a humanity which has now been brought by a stern and awful Nemesis to a realization that there is no religion other than a human brotherhood to which all other things are A tree, we are told, shall be known by its fruits. What, then, are the fruits of this tree of ecclesiasticism which has thus proudly spread its branches to the four points of the compass, inviting, nay commanding, the people of the earth to assemble in its shade with gifts and praises? The fruits of the tree are eighteen millions of soldiers, sowing with salt the cities of the world, creating deserts where there were gardens, and blasting with whirlwinds of hate the habitations of men. It is a costly price to pay.

But even this shall pass away. need have no doubts of that. Results are not greater than their causes. waters will not rise higher than their source, and the cup when it has been drained is empty. All that abides is the spiritual nature of man, exhaustless and self-sustained. And already that spiritual nature is making itself known, not by futile cries for peace when there is no peace, nor by an emotionalism that weeps for effects but that has no tears for causes, nor by a zeal that places its foolish faith in the power of self-interest and of intellect. The spiritual nature of man is already pointing to the one thing that is necessary, and it will no longer have a truce with religious authorities, blind leaders of the blind, nor with organizations, nor with the systems of creed that narcotize and stupefy the conscience. And that one thing is human brotherhood and the demonstration that it is in very truth a fact in nature and the only fact upon which all religions must be builded.

If the eye were not of the nature of the sun, how could we behold light? If divine force were not at work in us, how could divine things delight us?—Goethe.

Life and death are found in our living even as in our dying.—Heraclitus,

THE WILL.

The theosophical philosophy states that the will is something that can not be defined, that it is omnipotent, that it is not limited, and that it can not be exhausted. It is everywhere present, and it is guided by thought and mind. The mind is the director of the will, and mind operates in connection with the desires of the individual.

And in speaking of the mind we may usefully remember that man is neither mind nor body, for both are constantly changing. The man himself is always the same through all these changes of mind and body. There is something within him that does not depend on change, but is the ruler and the experiencer of those changes.

Perhaps it would be well to recapitulate the main theosophical teachings with regard to man. Now these may be classified under three fundamental groups which lie at the root of all knowledge and upon which every religion, science, and philosophy is based.

The first of these concerns God or the Supreme, than which nothing can be greater. All peoples have notions in regard to this great cause of all manifested life. All these ideas are probably wrong, or at least inadequate, since they can be no more than conceptions of the human mind and therefore they can not by any possibility contain that which is infinite. There is One Absolute Principlea Principle, not a Being-regarding which all speculation is vain, for the Infinite is not definable. This Principle is the cause and sustainer of all that was, is, or ever shall be. We know that there is Space and that Space has neither beginning nor end. Can we conceive the Infinite to be less than Space? Each one of us is a part of that Great Infinite, and just as one drop of water contains within it all that exists in the ocean, so every being contains all the power existing in the whole. Each one of us is the Self, the observer and experiencer of all. He and he alone is the seer and the knower. There is but one Self which seeks expression in manifold forms, The real basis of man's nature is divinity, Spirit. Our very self is God, and all that a man may know of God is in, and by, and through, himself. Here we have the greatest basis for all possible knowledge and power.

The second proposition relates to all that goes under the heading of Law. We know that, in nature, everything proceeds under law and in cycles. All of us are familiar with such common phenomena as the regular succession of night and day, the seasons, the ebb and flow of the tides. This same law applies

to the alternate succession of life and death. There is a universal law operating in all kingdoms of nature. All growth proceeds in these cycles and periods. We go thus from life to life. If we are to gain ascendancy over any of the elements of nature we must first learn the operation of law in man and nature. There is one great law that rules all these periods, the law of action and reaction. This law is familiar to us in the axiom that "Whatsoever a man sows, that shall he also reap." Theosophists call it the Law of Karma.

The third fundamental states that there is no being whatsoever in the universe but has evolved and is evolving, and this process is from within outwards. Each being has the power to progress. Man has self-consciousness and understands somewhat the nature of the beings below him. What more is there for him to know? Analogy should teach us that his possibilities are limitless.

Man is at present sensing his own nature, as it were. He asks himself the meaning of all this complexity, the cause of it, and the manner in which it can be changed. If we have these ideas we must perceive that in the past some may have asked the same questions that we are now asking, that there may be beings who have passed through the stages we are now in, and they may be the very ones whom we know as the saviors of men. They all taught the same doctrine. There is then a body of perfected men, the product of past civilizations, and they have a body of knowledge that is actually the science of life. We have in us the same power to know that they have. They have but extended the efficiency of the instruments they have. They began by fulfilling every duty that they had to do. In so doing they opened the door to the full play of Spirit. It is we alone who stand in the way of the full use of the human will. We need to clarify our minds and so gain a true conception of what life is. We must enlarge our ideas of life and learn to see it as a continuity. There is no cessation of consciousness. The action of the Soul is through ideas. If we hold small ideas we shall have small force. Large ideas held in the mind give great force. Consciousness does not change. What it sees is changed. Consciousness, the Self, is the one permanent observer and experiencer of all that it goes through. Nothing but that which is itself permanent can see We could arouse in ourselves a change. power of perception which would open to us the whole field of being if we would but let go of our false ideas. We should realize, too, that no selfish motives on our part can open the doors of that great force of Will. Fortunately for us we are not as yet able to use such a power as this because selfishness is itself the paralysis of Will. Only by the removal of selfishness can we allow the great spiritual forces of nature to play through us, only then can we make the human will omnipotent by polarizing it to the Divine Will.

WISDOM FROM THE "SECRET DOCTRINE."

To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does.—Vol. 1, p. 495.

Occultism says that in all cases Matter is the most active when it appears inert. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless and de facto, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spatial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snowflakes or drops of rain.

—Vol. 1, p. 553.

It is the priesthood which has to be held responsible for the reaction of our day in favor of Materialism. It is by worshipping and enforcing on the masses the worship of the shells of pagan ideals—personified for purposes of allegory—that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay.—Vol. 1. p. 632.

It is the spiritual evolution of the inner, immortal Man that forms the fundamental tenet of the Occult Sciences.—I'ol. 1, p. 695.

Every nation and tribe of the Western Aryans, like their Eastern brethren of the Fifth Race, has had its Golden and its Iron Age, its period of comparative irresponsibility, or its Satya Age of purity, and now several of them have reached their Iron Age, the Kali Yuga, an age black with horrors.—
Vol. 1, p. 706.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end.—Fol. 1. p. 74.

The ant may also, for all we know, see the avenging finger of a Personal God in the hand of the urchin who, under the impulse of mischief, destroys, in one moment, its ant-hill,

the labor of many weeks—long years in the chronology of insects. The ant, feeling it acutely, may also, like man, attribute the undeserved calamity to a combination of providence and sin, and see in it the result of the sin of its first parent.—Vol. 1, p. 157.

There is a Vital Principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" Matter of our plane or consciousness.—Vol. 1, p. 661.

THE SKANDHAS.

If it is the divine soul of man that reincarnates, how is it that children at a very early age begin to show characteristics that are not at all divine? Where do these come from?

It is not only the soul that reincarnates. In a sense the lower nature may be said to reincarnate also in the form of the Skandhas, which may be described as the dregs of the old passional nature and which are said to wait "on the threshold of birth" for the soul as it emerges from Devachan or the heaven world. But for this reincarnation of the Skandhas every birth would be a new beginning and there would be no provision for the continuance of the old conflict between the higher and the lower.

If we had the scriptural vision necessary for the observation of the post-mortem processes we should see that death was presently followed by the separation of the higher and the lower principles. The time necessary for this separation would obviously depend upon the extent to which they had already been separated by conscious effort during life. This work has been largely done in the case of the man who has cultivated his spiritual nature by the altruistic life. In the case of the selfish materialist the two sets of principles would strongly cohere, and the process of separation would be correspondingly long and possibly painful. But when the separation is finally affected the higher nature passes upward into Devachan, while the lower nature, now resolved into the Skandhas, waits in its own place for the reëmergence of the soul from Devachan and its reincarnation in a human body. But for this there would be no continuation of the nature as a totality, and there could be no resumption of the struggle at the point where it was left off.

It will be seen from this that the Skandhas are in a sense a part of the mechanism of Karma. The lower nature that has been allowed to gain the upper hand during one life will reappear as the tyrannical force of the



next life, and its strength will be precisely the strength that we have allowed it to acquire.

You will find a particularly lucid description of the post-mortem states in the Key to Theosophy. by H. P. Blavatsky, and also in the Ocean of Theosophy, by W. Q. Judge,

SOUND AND COLOR.

A correspondent of the San Francisco Call and Post puts some questions to Professor Garrett P. Serviss on a matter of much interest to students of the occult. The reply of Professor Serviss shows the close approximation of some modern scientific speculations to the ancient occult doctrines. The questions are as follows:

"Is it true that when a sound is so highpitched that we can not hear it, it turns into some color, i. e., affects our optic nerve? Is the difference of colors due to the vibrations of matter? May matter itself eventually be resolved into different rhythmic motions?"

To these questions the learned professor returns the following answers:

"To answer your first question consider these facts:

"Sound is due to the vibration of matter (either gaseous, liquid, or solid) of such a character and frequency that it affects our auditory nerves with a sensation which we call hearing. Ordinary sounds are conveyed to our ears by vibrations of the atmosphere, which consists of a mixture of gases. These vibrations are known as 'sonorous waves.' According to Helmholtz's experiments, the ear can not detect any sound if the number of vibrations per second is less than 16 or more than 38,000. But this is an extreme estimate. • All ordinary musical sounds are comprised between about 40 and 4000 vibrations per second, covering about seven octaves. lengths of the sonorous waves corresponding to frequencies of 40 and 4000 per second are respectively 28 feet and twenty-eight onehundredths of a foot, the latter being a trifle more than three and one-third inches.

"Now, turn to light. Light is due to a vibration of a medium called the ether, or 'luminiferous ether,' which is supposed to pervade all space, and to pass freely through all matter, while being itself exempt from the ordinary limitations and properties of matter. Just as in the case of sound, the vibrations that give rise to the sensation of light belong to a series of waves, only a small part of which possess the requisite length and frequency necessary to affect the organs of sight.

It is important to remember the distinction that the 'light waves' are in the ether, while the 'sound waves' are in the atmosphere, or some other ordinary material substance.

"If the rapidity of the vibrations in the ether is less than about 460 million-million per second, or more than about 680 million-million per second, they make no impression on the optic nerve, and we see no light. The wave lengths corresponding with the frequencies just mentioned are respectively about one 39,000th of an inch and one 58,000th of an inch.

"Within these limits notable differences in the effects produced upon the eye by waves of various lengths occur. These differences are the origin of colors. The longest and slowest of the waves included in the limits named above produce the sensation of red; the shortest and most rapid produce the sensation of violet; intermediate waves produce the sensations of orange, yellow, green, blue, indigo, and intermediate shades. When all the luminous waves are blended together in the eye they give the effect of white light.

"From what has just been said you will see that it would be impossible for such a direct relation as your question indicates to exist between the vibrations of sound and those of light. A sound that becomes so shrill that it passes upward on the gamut beyond the reach of the ear may still be a sound for some creature, like an insect, with an organ of vision constructed to respond to vibrations of very high frequency. But it could not merge into the minute etheric vibrations that produce the sensation of color without itself in some manner passing over from the realm of ordinary matter into that of extraordinary matter which seems to be occupied by the ether.

"We have no direct knowledge of any such correspondence, but I am far from thinking that it does not exist. The answer to your second question plainly suggests that it does exist, because that answer is that the difference of colors is due to vibrations of matter the matter of which the optic nerve and the brain are composed. Yet, since the vibrations which produce the sensation of light and color are, originally, in the ether, they must, in some manner, be able to pass over to ordinary matter, else they could not cause any sensation. It is something like what occurs when sonorous waves conveyed through the air from a musical string set another musical string to singing the same note. The air is an incomparably rarer substance than the string, and similarly the ether is incomparably rarer than the substance of the auditory nerve.

"The third question leads to speculative ground, which could not be traversed at the end of a brief article. It touches the vast problem of the nature of matter, which is now occupying the best powers of the greatest living thinkers and observers. I may say, however, that everything at present seems to indicate that motion, or a rhythmic character, does lie at the basis of matter. It is often said, nowadays, that matter is simply electricity in motion, but that does not convey any clear idea to the mind, because we do not yet know what electricity is, while there are speculative intellects whose vertiginous excursions would upset all our ordinary notions about motion."

FAITH.

We who would come to know the meaning of security in that spiritual fortress wherein there is no thought for the morrow, wherein nothing comes too early or too late, wherein there is the guidance of a holy power, must hearken first to the great mandate of Faith.

That mandate is for an unswerving cooperation with the spiritual purpose of life as sounded along each step of the way by the voice in the heart of man. It demands at one time an unfaltering rush into the valley of death, at another patience for the space of a He who would serve cares not which. He cares only to hear and quickly to execute, for his life and action are expanded into the limitless subtleties of spirituality, where he can not see, but where he knows no failure is can he but hearken and have the courage to act. Such faith need neither scheme nor plan. How would it dare when it surveys that which has come to pass. Its only knowledge is to see and forthwith to do. Perhaps today, tomorrow, and all will have changed.

The mandate of Faith has a twofold purpose and a twofold action. Its charge is the evolution of the whole, but likewise the evolution of the individual. If its precepts are unerringly followed the individual gains more and more the power to coöperate and to see into the larger workings of life; and, in the great whole itself, the spiritual force to quickened, gaining a momentum that forever grows into the ideal of that which is to be. It is as a grain of yeast working within to leaven the loaf. And miraculously the whole is leaven.

It is as quietly, as subtly, as steadily, that the regeneration of the spiritual nature of the man and of humanity comes to pass, and with miracles as great along the way. For he has no sooner cast himself into the valley of death at Faith's bidding than it is transformed into the valley of life. It is life with a glory unknown before, and an ever and ever new glory with each death until death is truly "swallowed up in victory," the victory of life forevermore in the realization of an eternal spiritual nature that is above all limitation, that can reach up and up in an everexpanding consciousness, that in the flesh can see its God if man will but wed himself to Faith, relying on the survival and endurance of the powers of good and hearkening at every stage in the battle for spiritual freedom to the voice in his heart; relinquishing his hold at Faith's challenge without a falter, be her command for the "first born," for a cup of cold water, or for the mortification of a passing pang. It has to be, else she would not have asked it.

No longer will responsibility rest on poor weak shoulders, not if cooperation be complete. For man is now a shuttle in the loom of life and he can not move amiss. His fortune is assumed by the Soul of Life itself. But reaction will surely come with all its crushing weight if he who moves within the whirlwind of life's higher realm should falter for thought of self.

For Faith, the Law, the everlasting link between Man's transitory self and life divinc will brook no swerving service. It has ever said, "You who would know me must be mine," and "I will repay." And he who follows the lead of such enduring greatness will come to know the magnitude of divinity.

That which seems hard to bear his eye of Faith will show him as the only means to knowledge; that which seemed chance will prove an angel's touch. In and out, winding his way in "the great purpose," willing to go, or come, or stay, to have or to let go, he will be borne on by the law in which his life is laid. That which is his will find its way to him from out the depths of time and space; and influence and circumstance will guide him to his post throughout the countless worlds, always progressing and doing that which counts in the real meaning of himself and life.

Happy is he who has seen the Mysteries and then descends into the hollow earth. He knows the end of life, and he knows the beginning promised by Zeus.—Pindar.

All souls are preexistent in the Worlds of Emanation.—Book of Wisdom.



CRIMINALITY.

What has Theosophy to say to the problem of criminality?

Before this question could be answered it would be necessary to reach some accurate definition of criminality. The dictionary tells us that crime is an offense against the criminal code of laws, that is to say against a code that is human and therefore artificial. And because this code is human and artificial ft bears no necessary relation to morality. Thus there are many actions that are now legally criminal that a few years ago were innocent, just as some actions may be legally wrong and morally right. There was a time when it was a crime to be a Quaker, or a Protestant, or to hear Mass, but there has never been a time when it was a crime to kill other men if the killing were done in a regular wholesale way and under the sanction of military The criminal code orders and a uniform. may be said to be an effort of society to save itself from what it believed to be evils, but sometimes the criminal code itself has been the greatest of all moral crimes. Sometimes it has been the product of human terror, and not of human justice.

But there are some actions that are both legally and morally wrong and probably it is these actions to which you refer. But they are wrong because they offend the moral law; the offense also against human law is incidental and coincident. Therefore all that we have to consider is the offense against the moral law, and possibly if we were able truly to estimate such actions we should know that it might be a greater offense to send thoughts of ill-will against a man than to rob his house. The only criminal laws that society can legitimately make are those that seek to enforce a moral law.

Now there are some considerations that the Theosophist is bound to entertain when he faces the problem of criminality, and perhaps the statement of one of these considerations will be sufficient to clear the ground. Theosophist will look at the criminal in the light of reincarnation. He will remember that the only visible portion of the criminal's life is but an infinitesimal part of the whole, and that the time must certainly come in this or in some other incarnation when his real spiritual nature will assert itself and redeem him. A false philosophy has taught us to estimate the importance of events and actions by a time standard of threescore years and ten, but we shall never reach accurate conclusions until we have learned to measure the importance of events and actions by standards of eternity. If we were to do this we might see that even a whole lifetime of wrong-doing might be no more indicative of true character than a bad day in the life of a child. It is this larger time scale that we need to measure not only the problem of criminality, but all other problems. When once we have acquired it we shall acquire also a larger mercy toward others and a larger equanimity and confidence for ourselves.

Daughters of Time, the hypocrite Days,
Muffled and dumb like barefoot dervishes,
And marching single in endless file,
Bring diadems and fagots in their hands.
To each they offer gifts after his will,
Bread, kingdoms, stars, and sky that holds
them all.

I, in my pleached garden, watched the pomp, Forgot my morning wishes, hastily Took a few herbs and apples, and the Day Turned and departed silent. I, too late, Under her solemn fillet saw the scorn.

-Emerson.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organi-Subscription \$2.00 zations. Send ten cents, vearly. sample copy stamps, for (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



threatening Nemesis of "natural law." Obscurity and silence may be our best protection.

Indeed the glibness with which we talk of the "survival of the fit" is not a little remarkable. Are we then so sure that we know what constitutes fitness, or that our little standards of value are applicable to individual lives that are immortal and whose past and future are alike hidden from us? Is our angle of vision wide enough to justify a dogmatism on such a matter as this? Are we sure that nature values the individual in proportion to his capacity to serve Mammon, his skill in directing public attention upon himself, his ability to serve the aims of what, by a curious perversity of judgment, it pleases us to call civilization? Presumably not even Miss Mann would advocate the scrap pile for the wealthy selfishness that amounts to moral insanity, for the hideous ambitions that make wars, for the reckless greeds that debauch communities and destroy the soul of a city. ()f course the scrap pile is intended for those whose mental and moral delinquencies are small and therefore contemptible, since not even the eugenist has suggested the artificial extinction of the real enemies of the race, of those evil ones to whom wealth and position have given a power immeasurably greater than the mischievous capacities of the poor and the outcast. Once more let us be careful in these ceaseless invocations of natural law. We might be heard.

Professor Huxley once addressed himself to the problem of the survival of the fit, and with results surprising to complacency. That such a law exists, he said, is true enough, but let us be careful how we interpret its meaning, since nature's conception of fitness may differ widely from our own. In the lower kingdoms of nature a fitness to survive is shown by the longest claws and the sharpest teeth, by a predatory instinct that tramples on the weak and sustains itself by violence and cruelty. And because we are still allied to those lower kingdoms we suppose that the same standard of values holds good in human evolution.

But it does not hold good in human evolution, according to the most distinguished scientist of his day. The law itself applies to all kingdoms of nature and to all times, but its application changes.

The "fitness" of the man is not the same as the "fitness" of the animal. Indeed it is something diametrically opposite, since self-assertion is the law of life for the animal and self-sacrifice is the law of life for the man. Nature intends to destroy and not to preserve the predatory human being. It is upon him that the sentence of annihilation has been passed. In invoking the law of natural survival he pronounces his own doom. And when Professor Huxley made this surprising assertion he showed a grasp and comprehension of spiritual laws enviable alike in its scope and accuracy. If happiness is the end and aim of all human endeavor we must at once concede the fact that the happiness of every human being is exactly proportioned to his capacity for self-sacrifice. The Nemesis of nature is already working visibly in human affairs, since unhappiness and selfishness are inseparable companions.

There can be no legislative or ameliorative wisdom without a knowledge of the spiritual philosophy, just as there can be no medical wisdom without a knowledge of the human body. For some years now we have been trying to build a fabric of social happiness upon a theory of selfish individualism intensified by materialism, and not even that peculiar kind of mental debility known as "optimism" can profess to be satisfied with the result. We have deluded ourselves by the amazing theory that we can attain to happiness by acquiring things, and we have contemptuously ignored the patent fact that those who have acquired the most things are also the least happy. But still the chatterings of ignorance fill the air. Still we are impudently assured that the millennium awaits the amassing of more wealth, its more equal distribution, and the hustling on to scrap piles of those whom we have first corrupted and would now torture. Appalled by a bloodshed that is the direct result of the worship of Mammon we demand as a remedy that the worship of Mammon become still more fervent. In a world that is foetid and damned with materialism we are still willing to listen to the bandar log, the tree folk, of eugenism and heredity, who tell us that the human soul, from which alone can come the salvation of men, is no more than the controllable product of the body, and to be thrown on the scrap pile with the body, and that the highest of all human aims is "self-preservation,"

And the protesting voice of the spiritual philosophy which sees in every numan being an immortal life bound to the wheel of law is hushed or silenced as "impracticable" by the blatant ignorances of those aptly described by H. P. Blavatsky as the monkeys of science.

SCIENCE.

I do not understand why so many remarks derogatory to science are heard at theosophical meetings. Why is this?

It would be absurd to speak slightingly of science, and it is never done except in a colloquial way. Science means knowledge, and we can not know anything that is untrue. We may make certain speculations or guesses. We may have theories or dogmas, but it is only truth that can be known.

But the word science is often applied to the speculations, theories, guesses, or dogmas of scientific men, and doubtless it is this that you have heard condemned. It was scientific men who denied the circulation of the blood and persecuted to death their great opponent who said that the blood did circulate. But their denial was not science. It was a dogma and a prejudice. Scientists derided mesmerism, and electricity, and meteors, and the possibilities of the steam engine, but their derision was not science. It was mere folly. Whatever science knows it can enable us also to know, such as the facts of chemistry, but it can not enable us to know, for example, that a human being is only a human body. If it could do this it would already have done it, and to the satisfaction of all intelligent persons, just as it can satisfy all intelligent persons as to the components of water. Such a view of human nature is only a guess. It can demand no respect as science, inasmuch as it is not science at all. True science is not open to dispute, because its contentions can be proved. No one disputes that three angles of a triangle are equal to two right angles.

It is an evil custom of the day to make statements of guesses and theories and to label them as science. Whoever is bold enough to dispute them is then charged with ignorance and a contempt for knowledge. These statements are usually preceded with the formula "science has now proved," or "as is well known to science," although science knows nothing of the sort and therefore can not prove it. Thus we find it often stated that "science has now proved" that the Moon was once a part of the Earth, and was thrown off into space, although there is not a trace of

evidence for this, while there is a great deal of evidence that the Earth originated from the Moon. If our Moon was born in this way we may assume that all other Moons of other planets came into being by a similar process, which no one of importance has suggested so far as we are aware. And yet we are constantly asked to believe in such an origin for the Moon, just as though it were a proved fact instead of merely the latest in a long line of guesses and doomed in its turn to be supplanted.

Our newspapers are full of this sort of fraudulent science, and it is chiefly the work of those whose main object in life is to be talked about and to have their pictures printed. Thus we read all kinds of nonsense about heredity and eugenism and a score of other things—some of them very nasty things—and they are all solemnly presented as science, whereas many of them are no more than the silly guesses of half-educated professors with a yearning to be conspicuous. When you read henceforth that "science knows" this or that it would be well to ask how science knows it, and in what way science can help you to know it also.

INSPIRATION.

Philo, said by some to be a reincarnation of Plato, writes: "I do not shrink from relating what has happened to me innumerable times. Often when I wished to put my philosophical thoughts in writing, in my accustomed way. and saw quite clearly what was to be set down, I nevertheless found my mind barren and rigid, so that I was obliged to desist without having accomplished anything, and seemed to be hampered with idle fancies. At the same time I could not but marvel at the power of the reality of thought, with which it rests to open or to close the womb of the human soul. Another time, however, I would begin empty, and arrive, without any trouble, at fullness, Thoughts came flying like snowflakes or grains of corn invisibly from above, and it was as though divine power took hold of me and inspired me, so that I did not know where I was, who was with me, who I was, or what I was saying or writing: for just then the flow of ideas as given to me, a delightful clearness, keen insight, and lucid mastery of material, as if the inner eye were able to see everything with the greatest distinctness,"

I thought I touched the god and felt him draw near, and I was then between waking and sleeping. My spirit was so light that no one who is not initiated can speak of or understand it.—, Iristides,



IMAGINATION.

Imagination, or the power to make images, is the image-making power, and one to which most people pay little attention. The slight estimation this faculty has in the popular mind is well expressed by our use of the word "imaginary." Yet man is a spiritual being and imagination is a spiritual power, since all powers are expressions of the spiritual nature.

Everything that man is capable of thinking has its effect on material existence. If the idea of betterment is held in the mind all action will tend to that betterment. This is the image-making power. Whatever is, is due to this. All that is poor and unsatisfactory in our lives is due to our feeble thoughts and imaginings. No progress is possible unless our ideals be changed and improved. The presentment of Theosophy is an image-making power in men's minds. It gives broad universal ideas as a basis for right thinking.

Every human being is constantly using the image-making power, but it is used for selfish, narrow and personal ends. This power is actually the greatest there is, for the whole force of spirit is guided by the image made. Our thoughts form these images. An intense volition will tend to produce the result wished for. This power can be used for selfish purposes as it usually is. Nothing but altruism and a firm desire to benefit mankind should be our motive in the exercise of such a force. We can not escape from the race Karma, but all the knowledge and power we gain should be used for the betterment of the race.

Theosophy presents the idea that man is Spirit. His mind is composed of the ideas that he accepts. We act in accordance with the ideas we hold and our minds are limited by them. One great limiting idea we hold is that of only one earth life, and after that darkness and perhaps nothingness. This, with other false ideas of a like kind, prevent us from realizing our powers. We have potentially within us far greater powers than can be expressed by any mechanical contrivance whatever. Our blindness in respect to our own nature is responsible for all this. Theosophy puts before the world's eye an image of what should be. To aid us in our efforts toward unfoldment we have presented to us likewise the idea of Karma, of action and reaction, of cause and effect stretching into the infinite and linking all incarnations into a continuous existence. Man is a responsible being and the product of Law. The mission of Theosophy is to arouse man to a knowledge of his own nature and to a sense of his responsibility to put his house in order. Man has within himself the remedy for all his ills.

Man in reality can never die or be destroyed. He is above both mind and body. These are but his instruments, and they are necessarily changeable, for if they were not he could have no power over them. The image-making power is the most important of all human capacities. What kind of a world should we have if we were to hold the Theosophic conception of life, immortal and subject to laws of our own invoking? If we realized the purpose of the message we should find that here we have an image of enormous redemptive power. With our image-making capacity we should realize that there is a means whereby undesirable conditions may be superseded and that we can free ourselves from those conditions. Then we shall have an entirely new basis for action. With confidence in our own spiritual nature and in the action of law we shall come into conscious realization of our divine birthright and shall grow into a source of strength and advancement for the race at large.

MATTER AND UNITY.

We have witnessed a surprising cycle of scientific speculation since the days of Democritus, who said that the Universe was built of atoms, until the present time, when we are assured that the old philosopher was right and that matter, at least, is a unity. But of course there is no apology to the ancient schools, nor even an admission of their precedent knowl-If they did actually stumble upon a truth it was due to no more than chance, and thus to be ignored by a modern wisdom inflated by a sense of its own abundance. And perhaps it does not matter much. Time is a just judge, and it will have no favoring smiles of justice for a modernity even though it be plastered with university diplomas like a billboard on election day. Not even self-conceit can ward off the honors that are certain to cluster where honors are due.

But the modern physical theories are certainly surprising if only for their sudden acrobatic leap into the arena of truth. Matter, we are told, is not diverse, but unified. The universe is filled, not with a "number of things," but with one thing only. Day by day we are implored to believe that nothing exists but electrons, and we are willing enough to believe it, but with the previso that we are speaking only of matter. The infinite varieties of nature are illusions—of course it would be superstitious to say Maya—and they are all resolvable into electrons. Just as the same dice will now show a six and a four and, with



another cast, a three and a two, and yet remain identical, so there is no difference between a tree and a rock except the arrangement and presentation of its identical electrons. Nothing exists but electrons, which by the eternal magic of nature are cast from the dice-box now into one form and now into another. But of course we must say nothing of design, or pattern, or plan, or intention. postulate a consciousness behind this eternal march of electrons, to suppose a divine ideal or model, would be gross superstition. orthodox scientific mind can conceive of nothing but chance, that contrives somehow to be so orderly as to merit the name of law. Natural law, from the standpoint of materialism, is an accidental but absolutely regular succession of events, undeviating, and predicable.

But the philosophical mind, unhampered by dogma, will ask why a universe of electrons should so obviously proceed toward a destination, why it should pass from the simple to the complex, why a world of few and primitive forms should be transformed into a world of the infinite varieties, of the delicate intricacies, that we now see around us. It will refuse to be satisfied with theories of "force," unless we can at least be told what force is. It will see in these transformations of matter which began with primeval slime and which have ended with the brain and nervous system of man, the effort of something to express itself. It will refuse to believe that the house thus gorgeously and progressively decorated has no tenant, or that the decorations can be due to any one but the tenant. It will refuse to believe that the primitive dwellings of savagery can be due to anything but the primitive ideas of their inhabitants. And there we find what may be called the chief difference between Occultism and modern science. Modern science looks only at the habitation, and refuses to believe that it has a tenant. Occultism looks first of all at the tenant, and regards his habitation as a mark or indication of his progress. As he advances in civilization so will his dwelling become more complex and delicate.

Now the tenant of visible material nature is consciousness, which is sometimes housed in a rock and sometimes in a human brain, according to the state or condition that it has reached in its pilgrimage from the all-conscious to the self-conscious. The tenant is more important than the house he lives in, since the tenant will remain continuously even though he may change the form of his house every day, and even, at intervals, pull it down and build it up again according to his new

and advancing ideas. And it is because the tenant is constantly doing this that we see the continuous change and flux in the world of matter, the incessant dissolution of forms and their reappearance in unending sequence.

Now since science has already gone so far as to recognize the unity of matter and the essential identity of all matter, we may wonder how long it will be before it shall recognize also the identity of the consciousness behind it. And when that time comes it will perceive also that consciousness is the dominant partner, or rather, let us say, the supreme master, or the One Real Existence.

AN OLD PREDICTION.

Apropos of Turkey's future, a friend has called my attention to a prophecy in regard thereto contained in an old book of prophecies said to have been published in 1453, and reprinted in "Isis Unveiled," a Theosophical work written thirty years ago by Mme. H. P. Blavatsky, then corresponding secretary of the Theosophical Society. Here is the prophecy:

In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent wane,
Dissolve and disappear.

"Twice two hundred years" from 1453 brings us to the date of the outbreak of the Crimean War, when Russia attacked Turkey, which was saved thanks to the united efforts of France (the Cock) and England (the Bull). "Twice ten years" from the close of the Crimean War brings us to 1876, when friction developed between the Sultan and the Czar, which culminated in the Russo-Turkish War of 1877-8. Since then Turkey has lost everything in Europe but a mere foothold-the Crescent has undoubtedly been on the wane; and even though we may have little faith in the occult and in the rather remarkable prophecy above quoted, may we not well believe that the celestial symbol of Islam is about to "dissolve and disappear" from world politics?-The Outlook.

Men who picture the gods as created in their own human forms give them human senses, voices, and bodies. But if cattle and lions had hands, and knew how to use them, like men, in painting and working, they would paint the forms of the gods and shape their bodies as their own bodies were constituted. Horses would create gods in horse-form, and cattle would make gods like bulls.—Xenophanes,

EVOLUTION.

"The Day of Brahma is a thousand revolutions of the Yugas and his night extendeth for a thousand more." "The day of the Lord is as a thousand years and his night is as a thousand more." "Light and darkness, day and night, are the world's eternal ways."

When this period of cosmic night is over during which the forces neutralize each other and lie suspended in inactivity the life impulse re-awakens and pulsates throughout infinity under the impulse of Divine Mind. The impulse passes from homogeneity into infinite heterogeneity until the Divine Mind is expressed in the diversity around us. Life pulsates, but it is now set in motion from the Divine Mind in diversity, from ourselves. For there is no other God, there is no other cause, there is no other law, than the movement of the universal collective consciousness of which we are parts. It came forth from the Divine Unity, neither spirit nor matter, but both, and it travels on its cycle of necessity for experience. It gains self-conscious individuality as man, and from this point it travels back to unity.

But unity of what? There is one answer, for at one point and one only does unity not exist. The elements from which are formed the earth, the moon, the sun, and all that is, move here and there in endless orderly combination, yesterday in solar energy, today in leaf or plant, tomorrow as a portion of the body of man. Substance is one, and unity exists in all except man's thought. Here alone does separateness, selfishness, hold sway and keep man in bondage with all his powers. For man is a being of immortal life. His consciousness can pierce the depths of all that is, and it will when complete growth produces the perfect spiritual sun of light. It is toward this that his long march progresses, as through life after life he adds a little here, a little there, to that expanse of vision that is his.

There is a hidden citadel in the holy city or man's being, and from it, through the avenues to its approach, the king within looks afar into the regions of his domain. He looks and sees a great without, but it is the within that beholds and knows it that is the more mysterious. Every man feels this link that binds, but no two knows its meaning in the same degree. He who knows it truly has grown to more than man; he has become divine.

It is the spark of spiritual life evolved to its completion. First moving in a homogeneous mass, then later in an earth, a stone, a plant—an infinite diversity, now awaking to find itself an individualized point of power in the ocean of life; destined to suffer and enjoy,

destined to learn, destined to grow, and ever grow in consciousness throughout the great day of eternity.

It is to the development of this one purpose of life that the advice of the wise ones sounds through the ages. "Get understanding and forget it not, but with all thy getting get understanding." "To him who hath (understanding) shall be given, but from him who hath not (understanding) shall be taken away even those things which he seemeth to have." "Wisdom is better than rubies; yea, than fine gold." Again, "Behold I (the spiritual consciousness) stand at the door and knock." "Seek first the Kingdom of Heaven, and all things else will be added unto you."

The time of awakening into individuality is the turning point in man's career. No longer is he swayed with the harmony that moves the whole, but now, with power of thought, he is the cause and product of himself. His thoughts are those of separateness, competition, and death; and separateness, competition, and death will reign supreme. His thoughts are those of love divine, and love divine is manifest thereby. Such effort brings to fruit a realization of eternal life, of boundless knowledge, and a power that knows no limitations. It strengthens these throughout the realm of being and mitigates the causes of death and misery. He who makes such effort makes it for the whole, as spirit knows no separation; and he makes it with the force of all his nature as if the whole depended upon him. As indeed it does.

Thus does he accumulate wealth for that united spirit of life which is his only true self.

Foolish and ignorant they, and do not reach far with their thinking,

Who suppose that what has not existed can come into being,

Or that something may die away wholly and vanish completely;

Impossible is it that any beginning can come from Not-Being,

Quite impossible also that being can fade into nothing;

For wherever a being is driven, there will it continue to be.

Never will any believe, who has been in these matters instructed,

That spirits of men only live while what is called life here endures,

That only so long do they live, receiving their joys and their sorrow,

But that ere they were born here and when they are dead, they are nothing.

-Empedocles.

A PREDICTION.

Mr. Judge printed the following article in the Path for May, 1886:

"In the first number of the Path was inserted a prophecy made from certain books in India called Nadigrandhams, respecting the Society.

"This called forth from the New York Sun, that model of journalism, a long tirade about the superficial knowledge which it claims pervades the Society on the subject of Oriental philosophy. Unfortunately for the learned editorial writer in that paper, he never before heard of Nadigrandhams, which are almost as common in India as the Sun is here, nor does he appear to know what a Nadi may be, nor a Grandham, either.

"But without trying to drag the daily press of this country into the path of Oriental knowledge, we will proceed to record another prophecy or two.

"The first will seem rather bold, but is placed far enough in the future to give it some value as a test. It is this: The Sanscrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the Sun's witty writer he will see the terms now preserved in that noblest of languages creeping into the literature and press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of 'thought' when they meant 'cerebration,' and of 'philosophy' when they meant 'philology,' and that they had been airing a superficial knowledge gained from cyclopedias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language can not be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms-but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

"The second prophecy is nearer our day, and may be interesting. It is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the New York Sun of the time when the famous brilliant sunsets were chronicled and discussed not long ago for the same prognostication. No matter about dates; they are not to be given; but facts may be. This glorious country, free as it is, will not long be calm. Unrest is the word for this cycle. The people will rise.

For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course, no matter what the legislation may be. But enough. Theosophists can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that 'no one has ever been nonexistent nor shall any of us ever cease to exist.' "

Life and death, waking and sleeping, youth and age are the same; this in changing is that, and that again this.—Heraclitus.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

. It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 7. SAN FRANCISCO, Saturday, February 13, 1915. Price

Price 5 Cents

JOHN BURROUGHS.

There seems to be no reason why Mr. John Burroughs should be charged with materialism upon the ground of his article on "The World Process" that appears in the October number of the Yale Review. It is true that the distinguished author rejects the idea of a personal Creator who remains outside of his creation, but this is not materialism. Nor is it materialism to assert that the creative power is inherent in matter. We must know what Mr. Burroughs means by matter and what he means by the laws that govern it.

Mr. Burroughs resolves the universe into atoms and he sees no reason why we should go beyond the atom for an explanation either of phenomena or noumena. But, once more, this is not materialism. We must ask Mr. Burroughs what he means by an atom. Does he mean the atom of the orthodox scientist, or does he mean the atom of the Oc-It appears that he means the cultist? latter, or something that is very much like it. Why, he asks in effect, may we not suppose that intelligence, thought, love, mind, in other words consciousness, are as much parts of the atom as ponderability and mass? Certainly the atoms act as though they were conscious. They have their affinities and repulsions, and they show them with amazing energy. They move with order and precision. They seem to have a destination and a purpose. Why may we not suppose that the atom of science is actually a very snall part of the true atom, no more than the vehicle of a potent soul, the vesture and the garment of God, and that in marshaling atoms, their purposive movements, their eternal transformations, we may see the design and the action of Divinity? Must we forever cling to the absurdities of searching for the "omnipresent deity" of theology while the very fact of search is a denial of omnipresence. We do not search for what is omnipresent. "Lift the stone and there thou shalt find me. Cleave the wood and there am I."

But why this activity among the atoms? If they are the vesture of God, if they move under the impulse of the Deity that they contain, what is the purport and the intent of it all? Self-expression, says Mr. Burroughs. Theosophy prefers to say self-consciousness, but there need be no slavery to terminology. Deity passes from the all-conscious to the self-conscious, it acquires individuality through the plastic medium of matter, it arranges the atoms into forms that shall be transparent to its light. What we call the kingdoms of nature are no more than the progressive steps into which matter is formed on its road to transparency, and some of these kingdoms are still nearly opaque—the mineral world, for example -while others, such as the brain of the saint, are far advanced toward the goal under the pressure of the indwelling But wherever there is an atom there, too, is an incarnated god. atom of the Scientist is the footstool of God. The atom of the Occultist is this. too, but it is far more than this.

atom of the Occultist is a Monad, a universe in miniature, the microcosm of the macrocosm. Man himself is an evolved atom standing upon the apex of a pyramid of less evolved atoms.

We fail to see the materialism in this unless materialism is but a missile aimed against unorthodoxy. The Theosophist will not agree with everything that Mr. Burroughs says, but he will recognize that his philosophy is something far more intelligent than the absurdities either of theology or of scientific orthodoxy.

PHYSICAL HEALTH.

Let us hope that Dr. Nicholas Murray Butler of Columbia University spoke in haste and heedlessly when he said that college money should be spent only on those who are physically healthy. lege money is usually public money, and if we are to discriminate against the physically feeble in the matter of education why not also in the matter of police protection? Why not be inclusive and outlaw them altogether? It is true that the cult of the body is now one of the ugly superstitions of the day, and therefore to be espoused with enthusiasm by college presidents eager for the benefactions and donations of the multitude, but surely such a statement as this must arouse disgust rather than applause. Presumably Dr. Butler would have denied an education to Byron, Alexander Pope, Napoleon, William of Orange, Julius Cæsar, Robert Louis Stevenson, Charles Lamb, Mary Lamb, Daniel Webster, and Theodore Roosevelt, not to speak of a score of others. All of them were physical weaklings. It is true that they would not have added to college renown on the athletic field, and perhaps this is Dr. Butler's present standard of collegiate values, but it is not the standard of values advanced by the intelligence of the world. Dr. Butler's ideal human being seems to be a policeman. and his test of human fitness a callipers and a weighing machine.

As a matter of fact the world owes very little to its healthy men and women. Genius has almost invariably been found in a frail body. And it may be said incidentally, and as a further matter of fact, that the world owes very little to its men and women who have received a high intellectual education. When Nature needs some one supremely great she usually goes into the backwoods and

fetches forth an Abraham Lincoln, or to a country hamlet and finds an illiterate Jeanne d'Arc, or to the market-place in search of a Socrates. Jesus did not belong to the educated classes, nor did his disciples.

The worship of the body is the direct result of materialism, which breeds alike baseness and cowardice. We are afraid of misfortune, afraid of pain, afraid of disesteem, afraid to be alone, afraid of disease, and afraid of death. We imagine ourselves habitually as living in a fortified city with all the forces of a hostile nature camped around us. And how should it be otherwise if man is no more than a physical body, if he began at birth and will end at death, if his final extinction may come at any moment from a microbe, from any one of the colossal or insidious forces that are supposed to whirl chaotically in a universe of chance? It is materialism that debases character and saps courage. It is materialism that makes us abject and craven before fate and fortune. And it is to be feared that there is little hope for anything better so long as the class room and the pulpit, the school and the home, are in an unholy combination to advance a philosophy that corrodes and corrupts and that yet has the impudence to describe itself as progressive.

THE WEATHER.

The Department of Agriculture deplores the prevailing belief in the influence of the heavenly bodies upon the weather. Indeed it is so profoundly moved by the vitality of such a superstition that it has issued a protesting bulletin. Such a belief, says the department, has no scientific basis whatever. It is only a remnant of that greater superstition—astrology.

Well, it may be so. At the same time we may remember that Father Ricard says directly the opposite, and Father Ricard knows more of meteorological science than all the officials of the Department of Agriculture put together. This, it is true, is faint praise for Father Ricard, but at least we may take heart of grace to form an opinion for ourselves so long as the eminent authorities show their usual disposition to contradict each other. If the moon is able to swing the oceans into their tides we can hardly be charged with superstition for believing that the moon may also have some effect upon the weather. And this with all possible respect for the pundits of the Department of Agriculture.

IDEALISM.

What is the meaning of the statement to the "Secret Doctrine" that the philosophy of Theosophy is one of "objective idealism"?

Idealism says that the universe is of the same nature as our consciousness of it. Therefore what we call the material world is a series of ideas. Mind has a double perception, first of itself, and second of its ideas. Subjective idealism holds that nothing exists except mind and its ideas. Objective idealism holds that there is an external cause of ideas, but that the normal mind is limited to its knowledge of those ideas, and is debarred from a knowledge of their causes. Occultism is the means by which we get behind ideas to their causes.

The philosophy of idealism becomes at once plain if we will take the trouble to analyze our own mental states, since all mysteries are alike hidden in, and disclosed by, the commonplace. For example, if I say that I am conscious of a flower I mean that my senses have received a certain collective stimulus. The outer end of my optic nerve, for instance, has been impressed. The message of that impression has been carried along the nerve into the brain. It produces a picture in the brain, and then my mind, the tenant of my brain, looks at the picture and so becomes aware of a flower. But it is the picture in the brain at which my mind has looked, and not at the cause of the picture. It may be a subjective cause, a mere state of consciousness. It may be an objective cause, or something outside of myself. All that the normal mind is capable of receiving is the picture produced in the brain, and it does not know what caused that picture. Subjective idealism. says that the flower, or the outside world, is but a state of my own consciousness and has no existence apart from my consciousness. Objective idealism says that the flower, or the outside world, has an external reality, but that we do not know what that external reality is except in so far as Occultism may declare it to us.

But our idea of a flower may be a combination of many different sense impressions, since it has weight and perfume as well as form and color. But what we call weight and perfume are also ideas that have been conveyed to the brain, and all that the mind can do is to look at those ideas and not at their causes. When certain groups of sensations present themselves in combination to the brain the mind looks at those combinations and names them. Thus we say we are aware of a flower, or an orange, or a stone. What we mean is that we are aware of groups of ideas, supplied by the senses, that we have agreed to call by those names. But we do not know if these groups of ideas have any external or objective correspondence and reality. Objective idealism, or Theosophy, says that they have an external reality and that if we can learn to disentangle our true selves from the senses we shall know what that reality is. The normal mind that supposes itself to be looking out upon the world is actually looking at a picture in its own brain in just the same way that the photographer looks at the picture thrown by the lens upon the focussing screen of his camera. A realization of this is an essential step to the practice of Occultism.

SHINTOISM.

The following extract is taken from an article on Shintoism by Mr. K. Kanokogi. written for the annual report of the Smithsonian Institution:

In certain crises of life, when fate places before us an absolute demand, the fulfillment of which transcends our strength, man gathers up all his power and does what he can. He comes at the end of his strength; it does not reach further and still he hears the call of the absolute demand. The void stretches out The heavy atmosphere around him. charged with the cold, silent, threatening fate weighs upon him. There is to be found no ladder, no wings to make use of; and yet this incessant resounding call of higher command. What remains for man to do but to cross the border line of his own strength and to invoke and appropriate unknown higher powers. whether it be the cold, indifferent fate or sympathetic personal gods.

Thus we have here the belief in higher powers—religion. The call of duty is heard outside, beyond; but it does not come from the outside, but from within, from life itself. The demand has its root deep in life itself, hence its categorical imperative.

From what has been said we may draw the conclusion that so long as the nations of the world compete with one another in raising armies and building navies, so long as mere might, violence, and brutality determine the fate of a nation—so long will Shintoism survive and fulfill its task as the protecting genius of the people.

All knowledge of perishable things is in perpetual flux like the things themselves, - Herachius,



CHRONOLOGY.

When the ancient Brahminical chronology was first published in the Secret Doctrine it was received with a shout of derision alike by science and religion. Science had already pulverized the chronology of the churches which had invited us to crowd the evolution of the world into some four thousand years, but it was by no means prepared to accept the colossal figures of the old Aryan philosophers. Indeed it refused even to consider them or to believe that they were other than the fruits of a vivid and reckless imagination.

But time, as usual, has vindicated the wisdom of antiquity. In a recent issue of the Chemical Bulletin we find the results of some modern calculations of the age of the world. It is true that there are enormous differences between these results, but that is only what we might expect from a science that, curiously enough, prides itself on its precision. It seems that two methods have been followed, and they are both based on the length of time that would be required for certain ocean deposits. When the age of the world is measured, says the Bulletin, by the relation between the sodium and chlorine in the sea and the amount of these brought down by the rivers, the figures arrived at is between seventy and one hundred million years, with a slight bias toward the lower figure. But this is vastly smaller than the age of the earth measured by radioactive timepieces. According to experiments made by Professor Rutherford and his colleagues one gram of uranium gives out about the ten-millioneth of a cubic centimetre of helium in a year. In the same time it gives rise to about the ten billioneth of a gram of lead. These two calculations can be used to check one another in examining the amount of helium which can be pressed from rocks containing it, or in the amount of residual lead in other rocks. Thence is computed the number of years which these helium or lead deposits had taken to accumulate.

The thing about these computation, continues the *Bulletin*, is the very high figures which are assigned by them to the age of the geologic eras. Rutherford, by the helium test, found the age of a sample of Fergusonite to be 240 million years, and Strutt an Archæn rock of 715 million years. Holmes, by the lead method, found the Carboniferous era alone was 350 million years, and the era before the Cambrian rocks anything up to 1500 million years. Now allowing 60 million years since the Cambrian rocks we should have a total by this computation of 1560 million years.

Now a reference to the Brahminical chro-

nology given in the Secret Doctrine (Vol. 11. p. 72) discloses the following initial computation: "From the beginning of Cosmic Evolution up to the Hindu year Tarana (or 1877) 1,955,884,687 years." The "Cosmic Evolution" of this computation refers only to our Solar System, and it will therefore be seen that the difference is not a very important one and that modern science is now prepared to accept calculations that it once derided as fantastically and absurdly swollen. Ex unc disce omnes.

PERSIAN MYSTICS.

Persia, the land of mystics, philosophers, and poets, has given to the world many gems of thought. The Sufi mystics knew the truth, which sometimes they expressed in poetic imagery of rare beauty.

Concerning the identity of the source of all religions Hafiz says: "The object of all religions is alike. All men seek their beloved; and all the world is love's dwelling: why talk of a mosque or a church?" Another writer says: "The paths to God are more in number than the breathings of created beings. Every prophet whom I send goeth forth to establish religion, not to root it up." Tolerance for others' beliefs is well expressed in the following allegory by Sadi: "For a week Abraham would scarce break his fast for fear some hungry traveler might pass needing his store. Daily he looked out upon the desert and on a day he beheld the bent form of an aged man, his hair white as snow, tottering toward his door. 'Quest of mine eyes.' said Abraham, 'enter thou with welcome and be pleased to share my bread and salt.' stranger entered and to him was given the place of honor. When the cloth was spread and the family had gathered round the board each uttered 'Bismillah' save one: the aged guest uttered no word. Abraham said, 'Old man, is it not right when thou dost eat thy food to repeat the name of God?' The stranger said. 'My custom is that of the fireworshipper.' Then Abraham arose in wrath and drove the aged Geber from his house. Even as he did so a swift-winged spirit stood before the patriarch and said, 'Abraham, for a hundred years the divine bounty has flowed out in sunshine and rain, in bread and life, to this man; is it for thee to withhold thy hand from him because his worship is not thine?"

Attar writes of the Supreme Soul in this wise: "Soul of the Soul! Neither thought nor reason can comprehend thy essence and no one knows thy attributes. I perceive clearly the universe in thee, and yet discover thee not in the world. All beings are marked

KNOWLEDGE.

Knowledge resides in the soul, therefore the only way man comes in contact with knowledge is by living as the soul. The soul is above circumstance and condition, but its radiance will lend majesty to the least of these. Man's life is then no longer an apology or a strife, but it takes on the lovely poise of a daisy by the wayside. All that is needed of sunshine and air and love is abounding in immeasurable quantity, and through the magic processes of "being" man transmutes these and ever regenerates them into a something like his own and for the glory of the whole-a something differing from all things else throughout space and time-a something growing always near to the ideal of his greater self, the whole. This is the kingly state of man. He has all strength to draw upon, and a spiritual intuition that will carry him out and out, past the confines of the aggregate of matter called a body, past the little days and nights called life and death into a realization of the oneness and eternity of this manifestation of interchanging substance through which shines the light of Spirit in its infinite aspects. He realizes that this life, expressing itself through every point, comes to the crowning expression of itself in his life, that his instrument of being is indeed its holiest sanctuary, its mightiest temple of power. He and all men are equal in it, for it is as a light, a spiritual sun, giving itself off as a million rays which in fact make the light.

It is only when man begins to look at the light within himself that he begins to develop the perceptive powers necessary to see it: but once that he knows of it he sees it everywhere. The realization of the unity of spirituality begins to awaken more and more, like the power that gradually opens the flower to the sunlight, or draws forth the consciousness that comes with maturity. He feels the spiritual links that bind all life and of which is born a sympathy with that life, a sympathy that learns secrets, that feels them, and thereby gains wisdom and understanding.

But the powers and beauties of the soul no longer adorn him who seeks them as a possession. The fact that they are so sought makes them ipso facto the expression of a denial or soul, and man is cut loose from all that makes him great and nature stamps him with his own littleness. He is like a sunbeam striving to outshine the sun. The beauty of balance and harmony is destroyed in himself and, to the measure of his small note in the greater self, in the whole,

The wise man can not attach wisdom to himself, for wisdom is everywhere and everything, and like light and air in that no one can claim it. He is now by sympathy and understanding able to fuse more and more perfectly with the other life, to feel another heart, all other hearts, the great heart of humanity, and lose himself in it.

Emerson says: "We live in the lap of immense intelligence which makes us receive of its truth, and organs of its activity. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage of its beams.

"Every man discriminates between the voluntary acts of his mind and his involuntary perceptions, and knows that to his involuntary perceptions a perfect faith is due.

"Whenever a mind is simple and receives a divine wisdom all things pass away—means, teachers, texts, temples fall; it lives now and absorbs past and future into the present hour. All things are made sacred by relation to it—one as much as another. All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear.

"Time and space are but physiological colors which the eye marks, but the soul is light; where it is, is day; where it was, is night."

There is knowledge, there is wisdom. Men of all ages have spoken of it, and it has been said that he who lives the life shall know of it. But he who holds to self can never expand into its realms, realms that yield only to love, to sympathy, and self-forgetfulness, and which deem sacrifice as a mere widow's mite.

PROFESSOR WEISMANN.

The death of Professor Weismann has called forth a tribute of deserved homage from the scientific press of the world. It was Weismann who first challenged the doctrine of the transmission by heredity of acquired characteristics, and he not only challenged, but destroyed it. It was a doctrine then so firmly established that it seemed to be among the permanences of scientific acquisition.

Readers of the Secret Doctrine may remember the warm eulogy that was given to the great German scientist by H. P. Blavatsky. Those, she says, who are not acquainted with the discovery of Professor Weismann ought to hasten to repair the deficiency. The German embryologist-philosopher shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining by means of constant seg-

mentation and multiplication the correct image of the future man, or animal, in its physical, mental, and psychic characteristics. It is this cell which impresses on the face and form of the new individual the features of the parents, or of some distant ancestor, and it is this cell, again, which transmits to him the intellectual and mental idiosyncrasies of his sires, and so on. Weismann, says the author of the Secret Doctrine, adopted the hypothesis that the germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations. And this hypothesis, she says, is "almost correct."

Professor Weismann's death is a grave loss to science which has few exponents alike so unprejudiced and so courageous.

A GRAND DUKE.

Current Opinion for February quotes London Truth as saying that obscure disgrace seems at times to involve Nicholas Nicholaievitch, commander-in-chief of the Russian forces in the field. He is missed from Tsarskoje Selo for weeks. In a trice he regains favor. When the wealthy woman died in Moscow, for instance, the Grand Duke contracted a somewhat hasty union with one of the lovely daughters of the King of Montenegro. The Grand Duchess is Slav to the marrow, big physically, famed for a somewhat odalisque beauty. She is all imagination and fire, no thinker, yet intuitive, subtle, wedded to weird superstitions, seeing ghosts. The shadow over her life is her failure to present her husband with a child in all the years of her union. She has prayed at every shrine in vain.

To the influence of his passionate Grand Duchess over the mind of the Czarina is ascribed the rise of Nicholas Nicholaievitch to his present supremacy in the councils of Nicholas II. The Czar never saw a ghost until the Grand Duke exploited his own occultism at Tsarskoje Selo. He has had the most marvelous adventures with what are known technically as "veridical sensory automatisms," although in Petrograd they are taken far more seriously. "Stanza," who is officially, of course, the Grand Duchess Anastasia, is herself a medium, it seems, of extraordinary receptivity in a state of trance. In no long time, as everybody knows, the court of Nicholas II became a sort of rendezvous for ghosts of great soldiers, great kings, and great saints.

So much for current reports, which must be allowed to speak for themselves. But we

should like to know something more of the "occultism" of the Russian court before admitting that such a worl is legitimately used. Occultists are not troubled with "veridical sensory automatisms," nor do they "see ghosts."

Aristotle says of the Pythagoreans: "They first studied mathematics, and, quite engrossed in them, they considered the elements of mathematics to be the elements of all things. Now as numbers are naturally the first thing in mathematics, and they thought they saw many resemblances in numbers to things and to development, and certainly more in numbers than in fire, earth, and water, in this way one quality of numbers came to mean for them justice, another, the soul and spirit, another, time, and so on with all the rest. Moreover, they found in numbers the qualities and connections of harmony; and thus everything else, in accordance with its whole nature, seemed to be an image of numbers, and numbers seemed to be the first thing in nature."

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



;

U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 8. SAN FRANCISCO, Saturday, February 20, 1915.

Price 5 Cents

A PORTENT.

The article by Achmed Abdullah which appears in the Sunset Magazine for January and which is noticed elsewhere in these pages is significant confirmation of the warning of Asiatic revolt first conveyed to theosophical readers by the "Letter from a Turkish Effendi," published by Mr. Judge in an early issue of the Path. But the idea was by no means a new one even then, although it had never before been expressed with such force or precision. The spectre of a world-wide Mohammedan combination is ever-present in the dreams of British and French officialism, well aware of the provocations of a century of oppressive aggressions on the part of the white man and of the fierce resentments that it has engendered. There are strange stories of the "great white city" of the Soudan, the vast arsenal slowly being prepared for a day of fearful vengeance, and it is those among the white military garrisons who are best informed who are also the most reluctant to speak of a dread that grows greater year by year.

There is one pregnant passage in the article of Achmed Abdullah that may well arouse the attention of liberal minds. The learned author is speaking more particularly of Mohammedan organizations, but he is by no means unaware of the fact that Asia is not peopled only by Mohammedans. None the less, he says, the Mohammedan will gladly join hands with the other Asiatic faiths against the Christian. Religious differences will not

be allowed to stand in the way of a combination against the common enemy.

The reasons for such an animosity are not hard to find. Christianity as misrepresented by the churches is the only religion that has declared war upon all other faiths, that has subjected all other faiths to disabilities that are not only religious, but also social and legal. exquisite mutual courtesies that distinguish nearly all Asiatic faiths have never been imitated by the Christian. He alone with a theological ignorance of an almost incredible depth has yet adopted an insolence and an arrogance as hard and as unyielding as the guns that sustain his efforts. He alone has asserted the astounding axiom that his own faith shall he the measure of civil rights, and that only Christians shall be entitled either to legal justice or to the privileges of self-government. In China, in Turkey, and elsewhere, he has established the principle of extra-territoriality by which the white man who breaks the laws of the country in which he is an uninvited and an unwelcome guest shall be tried by his own judges and his own laws in defiance of institutions that are quite as ethical and far more ancient than his own. And we need only the gift of imagination to understand how deeply the iron of this insult has bitten into the native heart.

But perhaps the chief offense of the white man, so far as his governments are concerned, is stupidity rather than malice. Intoxicated by his own material success, he can understand nothing that is finer or more subtle. He is incapable of recognition that Asia has ideals that are not his, and that what seems to him to be the highest good may seem to the Asiatic to be the highest evil. With a real desire to benefit India, for example, he can conceive of no other benefits than railroads, serums, and sanitation. To him, poverty is the only calamity and "progress" the only And the indifference, the repugnance, of the Hindu to these benefactions is proof of a stupidity that must be removed by the soldier and the policeman. He not only insists that the Hindu must be hungry, but he insists that the Hindu must be fed. And if the Hindu in his blindness objects to be fed then he must be fed by force.

The Asiatic mind, so far as it is still unsullied by contact with the white man, is the contemplative and not the acquisitive mind. To the white man the unseen world of spirit is a matter of vague and thoughtless belief when it is not a matter of open and unveiled contempt. usually no more than a part of the conventionality and the propriety in which he cloaks himself. But to the Asiatic it is the one eternal reality. It is the one abiding fact upon which he builds his customs, his laws, and his social systems. The whole mental outlook of the white man is bounded by the threescore years and ten, and this is the standard by which he assesses the value of all his experiences. Whatever came before his birth or may come after his death is no more than a mere vague conjecture, and therefore unrelated to what it pleases him to call the practical life, but which is actually and of all possible lives the most unpractical.

But the Asiatic mind reverses this process. The uninterrupted continuity of his life, unbroken by birth or death, is not a pious opinion to him, but a demonstrated and realized fact. And it is by that standard that he measures the value of events. Certainly we can not afford to throw stones at him for so doing, seeing that Christianity professes to do the same. Christianity, like Hinduism or Buddhism, invites its adherents to live in the realization of eternal life and to value all experiences by that comparative standard. In this respect the Asiatic has preserved his spiritual philosophy and the

Christian has not. But can we wonder that the Asiatic should resent the forcible if sometimes kindly imposition of standards that he holds to be the negation of virtue, that imply the abandonment of what appears to him to be all that makes life worth living? Is it surprising that when he is asked to spend a large part of his time in the avoidance of cholera he should reply that he prefers the cholera, which can do no more than kill the body? Is it surprising that all the temptations of wealth should leave him coldly and silently contemptuous? Is it surprising that he should be indifferent to bridges, and canals, and stock exchanges, which he regards as mere fleeting shadows thrown upon the screen of a time which is all his, of an eternity of which he knows himself to be a part? But it is not stupidity that makes him do these things. It is religion, and it is a religion that we ourselves profess. That is the surprising part of it.

Now whether Achmed Abdullah, and the Turkish Effendi, and the white officialism of Egypt and Algeria, are right or wrong in believing that Asia and Africa will eventually turn upon their persecutors time alone will show. And until time shall disclose her secrets, and sometimes they are terrible ones, there will probably be no break in the placid serenity with which the white man is assured that the earth and the fullness thereof are his and that he is appointed by God as the conqueror and the lawgiver for the human race. But that equanimity will not be shared by those to whom wisdom has given a measure of vision. They will know that humanity is very, very ancient, and that the wheel of fate turns unceasingly. They will know that there is no spot on this earth that has not been overwhelmed by fire and flood and sword, or that will not again be overwhelmed by the same dread agencies. They will know that there has been a vast march of civilizations that have risen, and culminated, and set, and that even the traditions of their being have been swept into forgetfulness. It is the law that it should be so and that time shall bring all things to their doom. And so they will be disposed to look even upon the strongest fortifications of modern pride and thus confidently to repeat one of the wisest sayings of all human sayings—"Even this shall pass away."

THE ONE QUEST.

The Great God, the Mighty One, He to whom the nations raise their voice in prayer, where is He? Is He in the wind, or is His throne fashioned in the clouds where from on high He hears and grants petitions? And does he bend from out this lofty spot to tender to the wants of lowly ants, to trace the veins within a tiny leaf, or plan the secret pattern of a seed?

It is man who asks these questions. He has reached that degree upon the scale of life where such questioning is a part of him. It is each man's questioning, and in living his life and seeking sustenance for his thought, each man expresses it in his own way.

The astronomer would ask it of the stars and learn the habits of the universe, hoping in these greater laws to find the origin and destiny of being. The chemist, the physicist, ask it of the elements, and of what they call force, and they hunt the secret in the atom and in the electric spark. Biology would herself create life and so solve the mystery.

These contributors bring to us a mass of fact, but the understanding of life, its purpose and its God, depend upon the understanding of fact.

Many may approach the object of his knowledge from different points of perception. If he is low in his development he may use his physical senses only. There was a time when he did so. The savage does so now. He hears sound, but of the musical scale, the laws of harmony, the possibilities of musical expression he knows nothing. He feels heat and cold and the power of wind and water, but the laws of these are mysteries to him. He sees light and color, growth and change, yet he has no word to say of them. He must first raise himself to intellection before his scope will widen or these miracles of nature have a meaning for him.

The intellect can gather facts. It can not solve their ultimate realities. Each contribution brings but another problem until the whole is one stupendous mystery.

But there is that in man beyond his intellect. He has but to grow into its recognition to begin development, a development that nature herself bows to serve. And until such development shall come man may study the stars, and examine the atom, but he will be as far from understanding the spiritual manifestation called life as the physical perceptions of the savage were from understanding the laws that only intellect is able to disclose. And yet nature's secrets are in evidence everywhere.

The light of the star tells us of the links that bind all life as one. The soil becomes the plant, the plant becomes man's food, and so shows the common ownership of the atoms. Breath becomes life and passes again into the air. All nature is an interchange of force and so-called substance, and these find a common meeting ground in man, her masterpiece, and so teach him the meaning of his origin and destiny and answer his questions about God.

Man believes himself to be a life, separate and distinct, yet intellect shows him to be a part of all that is. His substance travels on its ceaseless rounds. No line marks that which is to hold and to keep. But man is more than substance; be is thought. And when growth in spirituality has enriched his intellect he will know that his consciousness is the consciousness of the whole. Mounting to a plane of spiritual intuition the facts of intellect will disclose their meaning. The interplay of force and substance will become the interplay of consciousness or the Divine Mind in its infinite aspects to the end that "The Then Law and God Word be made flesh." and Life will all be one, and life's purpose will be one-altruism, brotherhood, self-sacrifice. Nothing else matters like these.

LIFE?

I wonder—night it be that we are dead?
In some forgotten life was this our fear?
Was this, perhaps, what caused the drooping head,

The shuddering anguish and the bitter tear?

I wonder—is this death—the careless ear Deaf to the music pulsing all around; Dulled, that so piteous little it can hear Of high, eternal beauty's throbbing sound?

I wonder—is this death—the loveless heart
That selfishly and all unthinking beats;
That all too seldom feels itself a-start
With love-o'-life and all its bitter sweets?

I wonder—is this death—these listless hands Outstretched so seldom that their touch might aid;

So unresponsive to the small demands Of brother men, so weak, so oft afraid?

I wonder--is this death? And if it be, What holds what we call death to make us quake?

Perhaps, our eyes once closed, we'll learn to see,

And then, at last, to larger living wake.

-Miriam Teichner, in New York Globe.

PAN-ISLAM.

Those who read the "Letter from a Turkish Effendi," first published by Mr. Judge in the Path and lately reprinted in Theosophy, must have been impressed by the vigorous protest thus voiced by a representative Mohammedan against the unjust and arrogant aggressions of Christianity. The author wrote with a marked restraint. He made no threats, but he showed none the less convincingly the inevitable end of a policy actuated by theological rancors and indifferent alike to justice and to humanity. It was a letter calculated to arouse the forebodings of those persuaded that compensation or Karma is indeed a law of nature and that retribution follows unerringly upon the ill deeds of men and of nations.

And now we have another remarkable article appearing in the Sunset Magazine for January and signed by Achmed Abdullah. It is entitled "The Armed Yellow Fist." and it voices a certain defiant indignation that is now saturating the thought of the militant Orient. And the Orient is militant, very much so, if we may trust to the sincerity of the learned author. He discerns in the West a tardy recognition of the peril "which sooner or later will come out of the East to threaten the structure of culture, progress, and civilization which the Europeans and the Americans have built up since they discovered that gunpowder is superior to Oriental fatalism and that missionaries make a capital vanguard for a modern army bent upon thefts of territory." Already it is becoming unsafe to threaten and to bluster since Asia is learning to show her teeth and to defend herself with the arms of the West. There are scares from Japan, from India, from Africa, from Egypt, and from Somali, and there are brooding and sinister forebodings of what these things may ultimately mean when the Orient shall be aroused from her lethargy by wrongs that have grown intolerable.

We need not follow the author through the length of his indictment. It is a long one, and substantially it is a true one. He tells us that the Oriental is determined to learn all that he can from the West and to use against the West the knowledge thus acquired. The young men of the Orient visit Europe and America, and they come back hot with contempt for social systems and for national ideals that can permit the welter of misery there to be found. They think much and they say little. They take what is given to them of science and political ideas, but for religions and philosophies they have contempt and ridi-

cule, and thus they learn the weakest spots in the Occidental armor of defense.

But the most significant part of the author's impressive warning is the sketch that he gives of the preparations that are being made for the coming movement toward Pan-Islam. He says: "Another invisible force at work is the incredible number of Mohammedan masonic lodges with which Asia, North and Central Africa are honeycombed. Call them Dervishes, call them Senussyehs or gentle dreaming Soofis, they all work toward the same object. Some of them experiment in practical magic, some of them are mystics, some of them are literati, poets, and grammarians, some of them are beginning to make powder, bullets, and guns, but they all work for the same object: Pan-Islam."

Still another factor, says the author, is the work which Japanese Intelligence officers are carrying on all through Asia. They lay stress on the point that Japan is Asia, and that there "on the other side of the Pacific, there are the lands of the foreigners who bluffed their way to power, who are fewer in numbers and—who are afraid of death." And in their hate of the white man there would be an easy alliance between all the faiths of Asia.

The author does not tell us when this mighty movement is to begin. He says that even if he knew he would not tell, but the arsenals and gun factories in Central Asia "are all working at fever heat, working and waiting for The Day."

OUR POWERS.

Our powers lie about us as do the heavens and the earth, the air and the sunshine. The breath breathes them, the voice sounds them, the eye of thought images and creates them. There are those who know them not and who tread the way of life without sight or hear-They can not see the heavenly vision in the Godhood's image, or know the poise of an eternal present-the now forevermore -wherein are all things, and, nothing lost. effort and achievement follow hand in hand. They do not know the spiritual man, his magic power of thought, his divine height of consciousness, nor the bliss of peace that comes when his free will has grown to be the universal will,

But, not knowing, they are like the children who play through childhood. True, there are no longer tin soldiers, but real ones; no longer china dolls, but dolls of flesh and blood; and houses of brick instead of leaves and hay. But the day of life seems short as the sunny day of youth, the twilight of old



age comes on unbidden, the night of death is long, and dark, and questionable. On the great plane of ignorance and competition the wheel of life whirls and lashes in its rounds, teaching the lesson of the human soul in pain and tears. "Ye shall know the truth," it sings, "and the truth shall make you free."

But for those whose eyes are opened it is otherwise. The stern reality is theirs to view. They know the heavenly man; they see his powers; and that the pairs of opposites are ever at work. No height is so high but has its damp, dark valley; no light so bright but is so by its shadow; no knowledge but is used for evil as for good. The wise man hears the cries of the lost and the suffering, and beholds the trespasses of the evil doer, but no longer without himself-it is his burden of responsibility. He does not trust himself in any deviation, for too much depends on him. The life and death of the human soul hang in the balance, and the balance rests upon the finger tip of law, whose organ, by reason of free will, he has become. Only in so far as he is the human soul in its entirety can he add weight to the cause for which it lives. At all other moments he loads the balance of separateness and evil-and the mightier his power, the mightier his weight. Thus must he walk with bated breath in realization of the living law.

The body is the city, and its heart
The Palace, and the Royal Presence there
A hid, invisible, close, subtle thing,
On an ethereal, lotus-seat enthroned,
The Spirit-Atman!
As large as is the unbounded Universe;
So large that little, hidden Spirit is!
For Heavens and Earths are in it. Fire and
air,

And sun and moon and stars; darkness and light,

It comprehends! Whatever maketh Man, The present of him, and the past of him, And what shall be of him:—all thoughts and things

Lie folded in the ethereal vast of It;
By mortal years the Immortal grows not old;
The Atman changes not. The body's death
Kills not the Soul. It hath no city, still,
Its Palace, and its hidden proper life!
Becoming Self of Self; set clear from sin,
As the snake casts her slough: made free of
flesh,

Of age, ache, hunger, thirst, sorrow, and death.

-Sir Edwin Arnold, in "The Secret of Death,"

ASCETICISM.

It has been thought that asceticism consists in renouncing customs that are of use to the world and that this renunciation will produce But behind all some spiritual advantages. these practices there is a selfish personal desire. The giving up of certain kinds of food, for example, will lead to no spiritual results. It is not a matter of food at all, since material food can have no other than material effects. True asceticism does not consist in the eating or not eating of any kind of food whatever. It is to be found solely in an attitude of mind. It consists in the performance of every act with the single aim of benefiting mankind and thus leading a life of service to the race of which we are a part. It consists in putting aside all thoughts of self and of personal or individual progress. A true ascetic must take this course. must gain all knowledge and power only to lay it at the feet of his fellow-men.

Our actions in general are governed by our ideas. Are our ideas true? Do they contain all of truth? That they do not is clearly proven by the fact that our civilization is not all that it should be. Our religion has been a failure, for it has not in the least changed the natures of men. Theosophy covers all the ground that is necessary to be covered. It supplies us with a right basis for thought. This right basis of thought will give us a right basis for action.

The spirit within can accomplish all things if we act as spirit and exercise our will power. 'It is our own fault if our instrument of action is like a two-candle-power lamp instead of the sun. If we think we are poor and weak we shall be so. Everything is possible, since we are spirit. We can not know God if we are less than God.

This attitude of mind, if held, constitutes true asceticism. It leads us to the conclusion that no one but ourselves can take us out of the ditch we have dug for ourselves and in which we are still wandering. All progress comes from self-induced and self-devised efforts. In maintaining this attitude of mind the centres in the brain will gradually become receptive to the higher influences of the Ego, and little by little will register the higher knowledge of the soul. Then will the soul's instrument be in harmony with the soul itself. Then in very truth will man know himself for what he is. The way is clearly shown, and while the path is not easy to follow it will surely lead to a goal that, when attained, is worth all the effort.

CYCLES.

Can you enumerate the cycles in human life that are caused by the heavenly bodies?

No, but surely you can enumerate some of them for yourself. The cycles of day and night are caused by the sun and the cycle of the tides by the moon. Many diseases are now known to proceed in cycles of seven or multiples of seven. Periods of gestation are similarly governed. These may be described as simple cycles. Others are very complex, such as the cycles caused by the Precession of the Equinoxes, the nodal movements, and so on. In the Secret Doctrine you will find a very ancient Brahminical calendar of the great cosmic cycles, and all of these are based on the Precession of the Equinox, which measures 25,920 years.

If you will study astronomy you will see how extraordinarily complicated are some of these cycles. For example, the Moon—in a sense—travels around the Earth. The Earth travels around the Sun, and the Sun travels around some other centre. Now try to map for yourself the actual movement through space of a being standing on the Moon. The movement will be a spiral, but it will be a very intricate spiral.

If you will read Mr. Judge's article on cycles you will see that he describes all cycles as spiral or like the thread of a screw. You may take it as an axiom that nature never repeats herself and that she never travels in a straight line. Perhaps the most impressive example of this spiral cyclic movement is to be found in the motion of the Earth around the Sun. Now the Sun itself is advancing through space toward the star Vega, and therefore the Sun is drawing the Earth and all the other planets with it. Therefore the Earth is making the true "screw" movement, and for every ten miles of its progress around the centre or the axis of the screw it advances six miles "upward," or along the length of the screw. But the movement is further complicated by the fact that the Sun is not moving in a straight line toward Vega. The line is curved. It is the segment of a circle, but the circle is so vast as to be immeasurable. It may mark a Manvantara.

Now you will see from this that while every day seems to be just like every other day, all caused by the axial revolution of the Earth, yet as a matter of fact every day is unlike all other days, since every moment the Earth is dragged by the Sun into some point of space where it has never been before. And who knows what may await us in those unimaginable spatial depths?

THE "OTHER SIDE."

The distinguished exponent of spiritualist "science" Mr. William T. Stead, who went down with the *Titanic*, is heard from in pursuance of his announced resolve to communicate if possible after death with his friends in this material world of hard surfaces and sharp corners. The document, published in the *Sunday Sun*, is suggestive and may be considered without indorsement of the communicant or depreciation of the transmitter's accuracy.

Mr. Stead seems to have suffered some loss in respect of his literary style. But "much turbulent water made me try to help those who were in nervous spasms of terror at the thought of death" is a flashing phraseology: "much turbulent water" is vivid, not of the common labor of the mind in description. There is some confusion between the fleshly and the ethereal points of view. Students of the document, especially those temperamentally inclined to "modernism," will note survival into the next world of the Genesis tradition of sin and the sinner's sorrow: "Woman was the one who sinned, and woman is the one who suffers." It is not surprising that terrestrial readers should better understand the references to mundane than those to celestial existence and experience, but Mr. Stead might have been expected to meet in his new surroundings the opposite difficulty. time sense survives: "It was one month before I fully realized that I had died"; and the strength of professional cant resists the sea change: "I can not close this article without . . ."

There is a tantalizing touch of mysticism in "Wireless telegraphy can not remain under water; it will send up wires of more volume than any yet in use." On the other hand there is a comforting solidity in the sentence: "There will be a bureau of communication" between the tangible and the disembodied worlds.

The building of the "mansions" for the war's dead is beyond our comprehension. The personalities of the spirit and the medium we can not discriminate. Agnosticism is confirmed. But there may unquestionably "be something in" the distinction drawn between spiritual spiritualism and purely commercial spiritualism based on "uncanny manifestations."

Alas for the immortality of barbarous "uncanny"!-New York Sun.

The harmony of the world returns upon itself, like that of the lyre and the bow.—
Heraclitus.

WISDOM FROM INDIA

When the intellect is pure as well as the heart, to it the religion of the Deity becomes visible.—Vishnu Purana.

On that effulgent power which is God himself and is called the light of the radiant sun do I meditate; governed by the mysterious light which resides in me for the purposes of thought.

I myself am an irradiated manifestation of the Supreme Being.

There is only one Deity, the Great Soul. He is called the Sun, for he is the soul of all things.

That which is One, the wise call it in divers manners. Wise poets by words, make the beautiful-winged manifest, though he is One.—Rig Veda.

There is One Supreme Mind which transcends all other minds. It may move but can not be moved; distant, yet near; it pervades the system of worlds and is yet infinitely beyond it.

The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt.

In him who knows that all spiritual beings are the same in essence with the Supreme, what room is there for delusion of mind or for sorrow?

That diviner Sun, hid in the golden vase of visible light, even the same in essence am I.— Upanishads.

Equally perceiving the supreme mind in all beings, and all things in the supreme mind, the true worshipper sacrifices his own spirit by fixing it on the Spirit of God and approaches the nature of the One, who shines by his own effulgence.

The man who perceives in his own mind the Supreme Mind present in all creatures acquires equanimity toward them all, and shall be absorbed at last in the highest essence, even the Eternal One himself.—Manu.

This universe is compacted from divine and active principles; a mutable universe from immutable ideas.—Manu.

SOCRATES ON DEATH.

And he accomplishes this most perfectly who approaches everything as much as possible with the spirit only, without either looking round when he is thinking, or letting any other sense interrupt his reflecting; but who.

making use of pure thought only, strives to grasp everything as it is in itself, separating it as much as possible from eyes and ears, in short from the whole body, which only disturbs the soul and does not allow it to attain truth and insight when associated with the soul. . . . Now is not death the release and separation of the soul from the body? And it is only true philosophers who are always striving to release the soul as far as they can. This, therefore, is the philosopher's vocation, to deliver and separate the soul from the body. . . . Therefore it would be foolish if a man, who all his life has taken measures to be as near death as possible, should, when it comes, rebel against it. . . . In truth, the real seekers after wisdom aspire to die, and of all men they are those who least fear death.

We do not dip twice into the same wave, nor can we touch twice the same mortal being. For through abruptness and speed it disperses and brings together, not in succession, but simultaneously.—Plutarch.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

. It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 9. SAN FRANCISCO, Saturday, February 27, 1915.

Price 5 Cents

THE COSMIC MIND.

When H. P. Blavatsky predicted that in the present century materialism would receive its death blow even her staunchest adherents could hardly have foreseen the rapidity with which that prophecy would be fulfilled. At that time there was hardly a scientist of rank whose materialism was not avowed and proclaimed. Indeed there was a sort of competition in the solidity of its expression, and in the intolerant contempt directed toward its opponents. That "the brain secretes thought as the liver secretes bile" was hailed as a sort of new evangel, a condensation of approved scientific creed upon which all scientific systems must henceforth be built.

And what do we find now? Indeed the magnitude of changes is such that we lack the proper perspective to measure Today there is not a single scientist of the first distinction who will avow himself to be a materialist. With entire unanimity they disavow the whole philosophy that was the very ark of the scientific covenant of forty years ago. The most eminent of scientific leaders now amongst us not only reject materialism root and branch, but they are even inclined to display a certain credulity in their war against its tenets. If ever a philosophy was despised and rejected of men it is the philosophy of materialism. It has now no friends except among the smaller fry of the scientific world, whose only opportunity to be conspicuous is through a certain spectacular stupidity.

These remarks are suggested by the appearance of two ponderous volumes by Mr. Henry Holt, entitled "On the Cosmic Relations," and by their sympathetic reception by the press of the country. Mr. Holt is not a dreamer. He is a philosopher of note and a successful man of affairs. He neither dogmatizes, denounces, nor denies. He has no system to be sustained by the usual selective evidential processes, and he is never afraid to confess to perplexity and ignorance. He merely presents a vast amount of facts, and a philosophic theory that seems to him to explain those facts. And he does all this honestly and frankly.

It is with Mr. Holt's conclusions that we are chiefly concerned. His facts belong largely to the realm of psychic investigation which Theosophy deprecates as dangerous and often misleading. The philosophy elaborated by Mr. Holt is quite as readily deducible from the normal facts of life around us as from the maze of abnormalities in which the psyresearcher delights. Whatever knowledge is worth obtaining is also uniobtainable. Philosophy versally never yet a product of the laboratory.

Mr. Holt is, of course, an evolutionist. According to him the whole history of mankind is a process of unfolding from within, a progressive and purposive power to know. Why, then, he asks, should we suppose that such a growth as this, which has continued throughout the ages, should now come to an end? And if it has not come to an end, why should we not expect that new powers to know

still await us, and that their appearance should from time to time be signaled?

But what is it that knows, and by what mechanism, so to speak, does this something come into manifestation? Here Mr. Holt frankly reverts to the neo-Platonism, which, in its turn, was built upon Theosophy. Let us suppose, he says, that there is an Ocean of Mind or Cosmic Soul in which exist all Ideas as well as all the conscious states, present, past, and future, of all conscious beings. This Ocean of Mind is a boundless reservoir of all power and of all experience. Every human soul belongs to it, and is one with it. Therefore every human soul has rightful access, not only to all its treasures, but also to all other souls. The soul has only to realize its identity with the Cosmic Soul to participate in all its powers. It has only to break down the illusive limitations of its own personality, and it becomes the larger reality which is the Soul of the World. And then the tides from that larger reality will flow into it, "not only those of music, poetry, hypothesis, eloquence, etc.," but of "all sorts of dreams and visions." The human soul, suggests Mr. Holt, is a sort of Its waters are one with the universal ocean, although its individuality is determined by its configurations. And it is these configurations that give the sense of limitation that acts as a veil over the waking consciousness, but a veil that gets thinner during sleep, hence enabling us to get "better glimpses of the transcendent reality.'

Now Mr. Holt has gone so far that we may wish very heartily that he had gone further. If the Cosmic Soul is the key to the understanding of human consciousness why should it not also be the key to the understanding of all evolutionary processes? If the Cosmic Soul and the extent or degree of its manifestation or embodiment is the explanation of the varying expressions of human consciousness, if it is actually the Cosmic Soul that is striving to shine through the human brain, why should it not also be the Cosmic Soul that animates what are called the lower kingdoms of nature? Why should we not suppose a unity of consciousness that underlies all manifestations from the amœba to Plato, from the grain of sand to the human genius? Why should we not suppose a constant and progressive evolution of forms from the lowest to the highest under the stress

of a universal consciousness struggling to express itself, now as the spark from the flint, and now as the self-sacrifice of the saint? Why should we not look upon the whole of nature as successive assemblages of matter for the reembodiment of life? Indeed there is nothing but timidity that prevents us from thus applying and extending Mr. Holt's philosophy. The inference of reembodiment or reincarnation underlies the whole of it, which he admits to be Platonic. Why does he not express it definitely and with precision, as Plato did?

And, finally, we may ask why Mr. Holt should appeal to psychic research for evidence in support of his theories. Suppose that the facts of veridical dreams. stigmata, or telepathy should be established even more firmly than they are What of it? Is the evidential value of such phenomena in any way comparable with the evidential value of the variations in the manifestations of human consciousness? Are the facts of psychic clairvoyance, for example, a better basis for a spiritual philosophy such as this than the existence side by side of savagery and an intellectual saintship? Is there anything proved by psychic research that is not a hundred times better proved by the gradations of consciousness that are the most obvious truths of experience? Why should we thus concentrate our attention on table-tipping and materializations, and futilities and uglinesses of this kind, as though they furnished some kind of testimony of a Universal Mind otherwise denied to us? They are not nearly so conclusive as stones, and plants, and animals, and men. They are insignificant in comparison with the fact that the normal consciousness of the individual ranges from the diabolic to the divine, that the whole field of nature is so evidently a vast ladder reaching from earth to heaven, and that its rungs can be no more than the outward and visible signs of an inward and spiritual unity.

O Muse, sing to me of the man full of resource, who wandered very much after he had destroyed the sacred city of Troy, and saw the cities of many men, and learned their manners. Many griefs also in his mind did he suffer on the sea, although seeking to preserve his own soul, and the return of his companions.—Odyssey.

WHERE ARE THE DEAD?

The old religious orthodoxies concerning death have disappeared and their place has been left empty. Even Christian preachers are not ashamed to speak of "conditional immortality" and to palliate their frank materialism by vague theories of a supernatural intervention and of a survival that is of the nature of a miracle. But at least we are no longer promised a heaven that shall give triumphant expression to our selfishnesses. deed we are not promised anything by churches that have practically ceased to believe anything or to know anything. A humanity that can not now be attracted by the prospect of "throwing down their golden crowns around the glassy sea," and then presumably picking them up again, is now left to its own devices, to its own fancies, and, all too often, to its own despairs.

And yet even the vain repetition of creeds and hymns must surely suggest some questions to earnest minds. In very truth, where are the dead? They seem so infinitely many as we picture the serried ranks of humanity marching age after age into the shadows, leaving only memories behind them, even these to be effaced by time. Into what Hades have they passed? What limbo has engulfed them? What gravitation do they obey with their burdens of aspirations and of passions?

There is a hymn about heaven that has been much used throughout Christendom, although there seems to have been small reflection upon its profound meaning and truth. We are told that "naught that defileth can ever enter in." Now we may reasonably suppose that the defilement thus referred to, and that is to be excluded from the heaven world, may be summarized by the word selfishness, since there is no other evil that is even thinkable. In some way or other, by some process or other, the human soul must be stripped of its defilements, of its selfishnesses, before it can enter into that "peace that passes all understanding."

Now there is one question that we may as well ask ourselves with such candor as we can command—those of us who are disposed to believe in a heaven world from which all defilements are excluded. Let us then ask what would be left of us if the defilements or selfishnesses of our natures were to be stripped away?

Each one of us may answer that question for himself by even a cursory glance across his own mental field. With what is that mental field now filled? In other words, to what ends are our thoughts directed? Is the main area of the mind devoted to the interests of others or to our own interests? Is there any part of the mental field that remains unoccupied by thoughts of acquisition, of greed, of personal advantage, of selfish gain? Or is the mind given over wholly to those defilements, those selfishnesses, which, we are told, can never enter heaven? If so, it would seem that the mind can not enter heaven at all, seeing that it contains nothing that would be congenial with that spiritual state.

But perhaps we shall find that the mind contains both good and evil, as indeed is usually the case, and that amid much of selfishness are also occasional aspirations to spirituality, and even some measure of devotion to the welfare of humanity as a whole. But the question becomes thereby no less suggestive. Indeed it becomes more so, since we must now ask ourselves by what process the good and the evil of the mind becomes separated after death. Obviously they must be separated, if indeed it is true that "naught that defileth can ever enter in." The mere fact of death can not effect such a change as this, since death concerns the body only, and leaves the mind unchanged. The dead man must be in practically the same mental state as the man who is alive. Nothing has happened to him except that he is now no longer in a body. He is the same mixture of good and evil, of god and devil, that he was before, but now he can no longer gratify the pleasures of the body, since he has passed away from the body. But he has the same desires, the same tendencies. He is neither better nor worse, nor does he know more, nor is he in any way wiser. He is the same. Nor can we reasonably suppose that he is different.

But now that he is no longer anchored to the earth by his body we must assume that there will be some sort of conflict between his spiritual and passional natures that were formerly welded together by the exigencies of A sort of double gravitational earth life. force must now assert itself, as the spiritual part of the mind-what there is of it-strives to free itself from the lower mental nature that during life has held it captive. We may liken the struggle and its results to a second death. The first death was when the mind freed itself from the body. The second death is the freeing of the spiritual mind from the passional mind.

How long will that struggle continue? Obviously that must depend upon the relative strength of the opposing forces. If the man has identified himself during life with the lower nature, then the lower nature will be the stronger. If he has identified himself

with the higher nature, then that will be the stronger. But the struggle must continue until the higher nature succeeds in disentangling itself from the lower, until the lower with its now depleted forces relaxes its hold upon the And during this struggle the consciousness may be likened to the dream state where the events of life are lived through again and again with an increasing realization, perhaps, of their real significance. When Hamlet is contemplating suicide he compares death with sleep. "To sleep! To dream! Ay! there's the rub! For in that sleep of death what dreams may come?" Veritable nightmares, perhaps, made up of the shadowy horrors of the thoughts that tempt and burn, of bodily greeds unsatisfied, the ghosts of passions that walk by us still.

But sooner or later that purgatorial period must end. Sooner or later the spiritual part of the mind must free itself from its pursuing and clinging defilements and the two forces stand separated. The process may be one of It may be painless and almost instantaneous. If the man has already identified himself with his spiritual nature the separation must be rapid and unfelt. If he has "sacrificed to the gods" by consistent thought and deed of unselfishness, to the gods he will go, and the forces of the passional nature will have no power over him. Perhaps this is what Paul meant when he said "I die daily." His every thought and act during life tended to separate the higher from the lower. He identified himself with the spiritual part of the mind and withdrew himself while in the body from the entanglements of the senses and of selfishness.

And now let us suppose that the spiritual part of the mind has entered the heaven world, or Devachan, and the lower passional parts have gone to their own place. Now begins for the spiritual nature a period of ecstatic bliss in which every spiritual aspiration comes to fruition. in which every unselfish love and wish receives its fulfillment. But how long will that period last?

Once more the answer comes from the well-known laws of energy. The spiritual nature, the true man, now finds itself subject to two contrary forces. It is held in the heaven world by the spiritual energy that carried it there. It is drawn from the heaven world by the effects of the causes that it generated upon earth and that demand their equilibrium in rebirth. As the former energy becomes slowly exhausted the latter energy asserts itself and triumphs, and the soul is carried back into incarnation. The greater the spiritual energy that has been generated during

life by thought and act the longer must be the period in Devachan before that spiritual energy finally wanes and is overcome by the forces of Karma, or effects, that carry the soul back to incarnation. Action and reaction are equal and opposite. Cause and effect follow each other unerringly. And on the way back to incarnation the soul is once more joined by the residue of those passional forces from which it liberated itself after death, and that are said to wait upon the threshold of birth, and so the struggle between the higher and lower nature is resumed in the new incarnation exactly at the point where it was left off. All energies are conserved, Forces are never lost. Each new birth is a resumption of the battle at the point where it was relinquished for the alternating sleep of death.

Listen! The things of sense are more than sense!

The mind is higher still! the moving will Higher than mind! The spirit higher yet! And higher than the spirit is the Soul, Highest of all the all-embracing One, Purusha! Over, or beyond, is naught! Innermost, Utmost, Infinite, is This! If one will see it, let him rule the flesh By mind, governing Mind with ordered Will. Subduing Will by Knowledge, making this Serve the firm Spirit, and the Spirit cling As Soul to the Eternal Changeless Soul: So shall he see!—Rise! Awake! Seek the great Teachers, and attend! The road

Is narrow as a knife edge! hard to tread!
But whoso once perceiveth Him that Is,
Without a name, Unseen, Impalpable,
Bodiless, Undiminished, Unenlarged,
To senses Undeclared, without an end,
Without Beginning, Timeless, Higher than
height,

Deeper than depth! Lo! such an one is saved!

Death hath not power over him!

-Sir Edwin Arnold in "Secret of Death."

It is said that human nature is something small and limited, and that God is infinite, and it is asked how the finite can embrace the infinite. But who dares to say that the infinity of the Godhood is limited by the boundary of the flesh, as though by a vessel? For not even during our lifetime is the spiritual nature confined within the boundaries of the flesh. The mass of the body, it is true, is limited by neighboring parts, but the soul reaches out freely into the whole of creation by the movements of thought.—Gregory of Nyassa.

THE WILL.

What is the best way to strengthen the Will? May we regard the Will as being free?

The two questions are closely related. If the Will is not free heither can it be strong. If it were strong it would be also free.

Let us look first at the latter question. Suppose I wish to test the accuracy of my aim by throwing a stone and I use my will for that purpose. But as I am on the point of throwing the stone it occurs to me that I may strike and injure some one. Now here at once are two motives in play. I wish to test my aim by throwing the stone and I wish also to avoid injuring another person. Obviously my action will be dictated by the stronger of these two motives, and therefore the motive, or the desire, governs and controls my will. In this case the will is not free.

Let us take another case. I use my will for the purpose of acquiring money. That is to say I will to be successful in my projects, to overcome my adversaries and competitors, and to do the things that seem to me to conduce to the gaining of money. But, once more, my will is not free. It is acting under the impetus of my desire for money. The desire for money came first and it was my desire for money that dictated the action of my will. Or I might will to possess pictures, or an automobile, or a country estate, or any of the thousand objects of ordinary human desire. But in every case the will acts under the direction of the desire. It is not free.

But will may act apart from desire, as we ordinarily understand that word. We might have no personal desires at all and yet have strong wills, but so long as there is a vestige of personal desire the will must be in bondage to that desire and it can not be free. And not being free it can not be at its maximum strength. Then the obvious way to strengthen the will is to liberate it from personal desire.

If you will read the Bhagavad Gita understandingly you will see that the whole purport of its philosophy is to liberate the higher forces from the domination of desire which is the shadow confusing all issues, clouding discrimination, and weakening the will. It is desire that causes the mental vision to be directed constantly outward and toward objects of sense instead of inward and toward the spiritual nature. It is desire that causes us to search for the values that are fugitive, and it is desire that dulls the understanding and that may even detract from physical ability and skill. We can always give better advice to

others than to ourselves because our wisdom is not clouded when it is untouched by self-It is related that a physician was interest. once called in an emergency to attend on the Empress Josephine and that his hand shook as he realized his responsibility and the consequences to himself of a failure or mistake. Napoleon observed his embarrassment and said, "My friend, imagine that you are charitably giving your services to some poor girl in the Latin Quarter and do not be afraid." In this case it was a sense of self-interest, or desire, that robbed the physician of his ordinary and normal skill. If we could cultivate the indifference to results inculcated in the Bhagavad Gita we should find that its philosophy was of the most practical and useful kind. We should find that both Wisdom and Will were within our reach and that not even the smallest actions of life remained unillumined by them.

THE MIND.

Why are there so many references in Theosophical lectures to the control of the mind? Is not the mind the same as the man himself?

Evidently not, since we are all aware of our power to direct the mind toward this, that, or the other topic. I can determine to think about a mathematical problem and I can issue orders to the mind to that effect. Or I may wish to think about what I shall have for dinner, and in each case the mind will obey—in the latter instance with some alacrity. Moreover, we speak colloquially of "changing our minds," and this implies the existence of mind and of something that is not the mind, but of which the mind is a possession.

Now the control of the mind may be said to lie at the heart of all occult practice. So long as the mind is like a candle flame in a wind it is obvious that it can not be directed in any one-pointed way toward the topic selected for thought. In other words, the larger part of its energies is wasted. A still more fruitful cause of waste is the occupation of the mind on trivialities and futilities that are uninvited and noxious. What should we think of a man who left his house open for the invasion of all tramps and hobos that came that way. But that is precisely what we do with our minds. We permit a constant procession of vagrant thoughts that come unsolicited and that remain until in their turn they are ousted by others of their own kind. An old occult axiom says, "Thou shalt not let the senses make a playground of thy mind," and this must be obeyed before we can expect even to begin our advance in the Divine Science. We must allow no thought to enter the mind until it has given the watchword of purity and value. We must compel the mind to be the servant instead of the master, and we may then find that it has energies and capacities that have been unsuspected and that nothing but discipline can bring to light. The task is worth the attempt. It is worth all the labor and effort that can be given to it. It is a rung in the ladder that can not be missed.

WISDOM FROM "THE SECRET DOCTRINE."

"Myths," justly observes Pococke, "are now proved to be fables, just in proportion as we misunderstand them; truths, in proportion as they were once understood."—Vol. I, p. 362.

Occultism says that in all cases Matter is the most active when it appears inert. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless and de facto, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion; and the spatial distances between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain.—Vol. 1, p. 553.

What is Matter? Is the Matter of our present objective consciousness anything but our sensations? True, the sensations we receive come from without, but can we really—except in terms of phenomena—speak of the "gross matter" of this plane as an entity apart from and independent of us? To all such arguments Occultism answers: True, in reality, Matter is not independent of, or existent outside, our perceptions.—Vol. 1, p. 661.

Those who believe in Karma have to believe in Destiny, which, from birth to death, every man weaves thread by thread round himself, as a spider his web; and this Destiny is guided either by the heavenly voice of the invisible Prototype outside of us, or by our more intimate astral, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable Law of Compensation steps in and takes its course, faithfully following the fluctuations of the fight. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made Destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—Karma.—Vol. 1, p. 701.

THE CONQUEST OF DEATH.

Mankind at large is sorely puzzled by the phenomenon called death. Some see in it the extinction of all life, while others believe it to be the gateway to eternal life in heaven. To those of the first class we may ask: Can life cease? Is the death or dissolution of the form the end of the consciousness that animates it? To those who look for an eternity of bliss in heaven we may say with David Hume that immortality on one side of earth life only is a metaphysical absurdity.

Death is as natural as birth, Were we strictly logical we should lament birth, for without birth there could be no death. Life and death are but the two aspects of one and the same thing, the shadows of a great reality. Life and death are as regular in their alternate sequence as day and night, summer and winter. Each life on earth is the logical successor of a preceding earth life, even as each day is the successor of the day that preceded it. And, even as the period between two days of activity is spent in sleep, so the interval between two lives is spent in rest. Sleep has been called the brother of death. This very idea which the ancients embodied in their mythology shows us the analogy between the sleeping state and that state of consciousness called death. Both states are one and the same; both the results of one and the same law. If we had this attitude toward death it would have no terrors for us. We know that when we are about to fall asleep that sleep will be followed by a reawakening. This we know from having experienced the phenomenon many times. Analogy should teach us that at the cessation of life's activities a rest is needed for the soul, and that this period of rest leads but to another life of activity.

But what is meant by the conquest of death? Surely not the continued existence in our present bodies. These bodies themselves are very impermanent. All their atoms change every seven years. Continued maintenance of the body is not at all desirable. The fact is we have identified ourselves with our bodies. We should train ourselves to different habits of thought, to a realization of the fact that we ourselves are That which changes not, that we are the perceivers of all these changes which take place about us. Immortality can never be attained by any of us, for we are,

have been, and always shall be, immortal. We are That for which the hour will never strike. When this fact has been fully brought into our consciousness and is realized by us while we are in a body, then indeed have death and life been conquered. Then in very truth shall we have realized immortality.

ELLA WHEELER WILCOX.

Our profound respect for Mrs. Ella Wheeler Wilcox does not preclude the wish that she would seek her theosophical inspirations from authoritative sources or refrain from attaching the label of Theosophy to speculations and theories that belong properly in some other category. For example, in one of her recent syndicated articles we find the statement that as several theosophical societies are to be found in California it is not surprising that supernormal occurrences should be quite common there. We are then favored with narratives of two ladies, one of them "the wife of a prominent Episcopalian clergyman," who seemed to die and who were then taken by spirit guides to beautiful regions where they saw and heard so much that they dreaded to return to their bodies. But it seems that they did eventually return none the worse for their experiences and are now alive and well.

Now we have no intention to throw doubt on these veracious narratives nor on the good faith of those who make them. But since many readers will naturally suppose that phenomena of this kind are in some way related to Theosophy we should like to remove that impression. They have nothing whatever to do with Theosophy, nor with the presence of theosophical societies in California. They are not even interesting to Theosophists, who do not at all believe in "spirit guides," and who do not know what Mrs. Wilcox means when she says that "the spirit goes out of the body into adjoining planes or states of consciousness." Spirit can not go anywhere, seeing that it is universal. It is not in any one place more than in any other nor can it be spoken of as the property or the appanage of an individual.

The object of Theosophy is to teach and demonstrate the brotherhood of humanity, and this may be said to be its only object. It is true that there are some so-called Theosophists who vex their foolish minds with weird speculations in psychism and who imagine that they are doing something important when they "investigate" the lower abnormalities of consciousness and ecstasize over phenomena such as those narrated above. But these are mere eccentrics intent on the gratification of their own curiosity and anxious to affix to it a re-

spectable label. The real Theosophist may be known by his devotion to the broad interests of life, by his attention to the welfare of others, and by his promulgation of a broad and generous and sensible philosophy.

Dead though he be, that mortal lives,
Whose virtuous memory survives;
And richest, greatest, that one is
Whose soul,—indifferent to bliss
Or misery, to joy or pain,
To past or future, loss or gain—
Sees with calm eyes all fates befall,
And needing nought, possesseth all,
—Sir Edwin Arnold.

What is now called the Christian religion already existed amongst the ancients and was not lacking at the very beginnings of the human race.—Augustine.

Nothing in the world is lost, nothing falls into the void: everything has its place and purpose.—Sohar.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

. It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



. .

U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 10. SAN FRANCISCO, Saturday, March 6, 1915.

Price 5 Cents

SELF PRESERVATION.

Occasional flashes of a lonely intelligence may be discerned amid the whirl of denunciation that seems now to have taken the place of deliberated thought. Thus we find that one of the great New York dailies gives space to a letter on the causes of war that certainly represents a considerable volume of reflection yet unvoiced. Why, asks the writer, are we so busy with state papers and the juggleries of diplomacy when the actual provocations are so clearly in view? Why should we be surprised by an armed conflict that was actually born as twin brother to the philosophy of materialism? If men and animals are alike included in the same struggle for existence, and with the same weapons and the same passions, why should we be surprised when this deadly similarity is carried to its logical conclusion at the cannon's mouth?

The writer is to be congratulated not so much because he has hit the nail on the head as for his clear vision that habits of thought invariably culminate in appropriate and corresponding actions. For the war is not at all in the nature of a bolt from the blue. Nothing, indeed, could be less so. If ever there was a clear sequence of cause and effect it is to be found here. Never have we had less right to raise bewildered and protesting hands to heaven. As well might the drunkard denounce the injustices of fate because at last his sodden tissues refuse to perform their functions. The war is

but the last link in a chain that we ourselves have carefully fashioned and welded, exulting proudly in the work of our hands, and calling upon our brazen gods to admire and to applaud. H. P. Blavatsky did hardly more than predict the obvious when she said that civilization was in danger of submersion under a sea of horrors without a parallel in history, and that we were approaching a conflict that would realign the frontiers of Europe. It was unbrotherliness-the "insanity of the age"-and materialism that were urging us toward that precipice, and we may well believe that future generations will marvel at a blindness that sent us to that doom actually rejoicing in our folly.

It is a part of the stupidity of the day that we so resolutely enclose our many evils in water-tight compartments and examine them with microscopic but unseeing eyes. Actually they are but parts of a unity of evil, and that evil is a materialism that shows itself as an enthroned and defied selfishness. Truly we have gone far upon the road to hell when a metropolitan newspaper, unreproved and unrebuked, can say that the teaching of altruism is an indication of bad citizenship. Would there be any war in Europe today if altruism had been taught with one-half the vigor devoted to the teaching of Haeckelism and Darwinism? Should we have child slavery, or alcoholism, or drug habits, or crime, or insanity, in anything like their present volume if men had been taught that they are their



REALIZATION.

The man who struggles hour after hour to free his soul from the bondage of selfish personality is raising the entire consciousness of life by that much, for the victory of the whole depends on the victory of the parts, and there is no other freedom from warring, suffering humanity than the freedom that such a victory will bring.

Life is not a matter of today and tomorrow wherein a man may provide a measure of substance for the journey's end and then rest content. It is an age long conflict with its purpose and its victory.

A knowledge of this purpose can not be bestowed by well-wishers. It must be earned, for the inherent law of life is growth. Each moves to his own according to an impulse from within, and only when man has learned through experience the unsatisfying impermanence of the round of self-gratification that makes up sensuous life does he begin to look deeper and ask for more. Until such a time angels could convey the message on tablets of gold to no avail. When such a time has come, when such a quest is in a human mind, the whole of nature bends to serve his purpose—for it is likewise hers.

For those who want to know life's purpose, there is one to learn; for those who want to know the value of life's acts, there is a standard; for those who want to travel to the regions of life's fullness, there is a way.

We live in the immensity of an eternal, omnipresent Intelligence, that shows the bird how to build its nest, the root how to produce the leaf or flower, and that guides through space the hosts of suns and universes. Each uses this Intelligence according to his kind. It is the Totality of Consciousness, the Divine Mind functioning through its infinite parts. How can one separate these parts from it, and from each other? And what is It if not the sum of all its parts, like a thermometer with its marked degrees? The instinct of a bee, the brain of man, the mind of God, must stand or fall together.

Let them stand; and let it be known that man uses that of which there is no end or limit, of which there are no private claims or vaunted ownership. Man is consciousness. All that he has worth while is his growth in consciousness, and the supreme lesson of lite is a truer realization of its inclusive oneness. This essence of life manifests in its greatness only when no barriers of littleness and per sonality prevent.

For to what can man hold if not to that mysterious consciousness which is his life and being, the perceiver, the experiencer, the director? All else moves by as a river. The loves and longings, the tastes and aspirations, grow up, grow old, wither and die, as do all the bodies they inhabit, leaving behind but a résumé of their sum total. This résumé is that which neither moth nor rust can harm, It expresses that degree to which the mind of God, the human soul, has expressed itself through its medium of personality.

For through the ages of time has man built this temple of himself, and through him has been mirrored all degrees of light until at last the radiant white is reached, the radiant white of divine self-consciousness and the container of all others. No lower grade of life can think "I am." No other has the power of free will or thought. This is man. He is now risen in the scale of consciousness and no longer looks through red, or blue, or yellow light, but into the pure white of Spirit, their synthesis. During long periods has he traveled on his way to this illumination. For countless ages, through countless kingdoms, has he passed until at last his instrument has reached perfection and is the image of the heavenly man, just as a seed after many stages comes to be the image of its parent fruit. All things in nature are under this law, and so man, the totality of nature's purpose, is an image of the All-Consciousness. He is ready to expand into its realms where knowledge and power are to be found in their entirety.

Whoever sees this great purpose stretching out eternally in its illimitable vastness let him take courage to forget himself in its strength and lose himself in service for its growththe raising of the whole to spiritual light. There is no more concern, no fear, for he is There is no grudge of life for evermore. time, for now all time is his. But while there are still those whose light is dim, who can see but a little way, who fear, who war for greed, and who think life is a thing to lose. let him remember these, too, are facets of himself which need his brightening. Let him look to them, but through them to himself, the only place to make more clear the spiritual life for others. Hour after hour in each trivial act, in every thought, one wields the magic potency that alone can help suffering humanity.

That God which ever lives and loves,
One God, one law, one element,
And one far-off divine event.
To which the whole creation moves,

Tennyson,

Life and death are found in our living even as in our dying.—Heraclitus.

PSYCHOTHERAPY.

At a time when mental healing seems in a fair way to become a national obsession and when it is suggested that the churches shall go avowedly into the mental healing business and so set up a new and more hateful confessional it may be well to record some few of the criticisms that have recently been leveled by men whose eminence entitles them to a hearing. Thus we find that Dr. Paget speaks of a published list of two hundred cures in the following terms: "Most of us, I think, will view these two hundred cases with a measure of dismay and even of disgust. We shall admit that many are indeed cases of healing. None the less, we shall say here is a very alarming picture of a nation possessed by functional disorders. So much neurasthenia, such decadence of logic, such passion for signs and wonders, such extravagances of imagination, so much talk about stomach and bowels. They are not good reading; there is something unwholesome about them. That ill-used word morbid will be at the back of our minds. There is nothing morbid, we shall say, in the Bible stories of healing. . . . There is a certain decency to be used as to our insides. It is unseemly to talk much of them to our friends; it is more unseemly to describe them to our Maker. These are not testimonies, but testimonials; every advertisement of a new quack medicine publishes the like of them."

Muensterberg, who goes deeply into the subject of psychotherapy, says that it cheapens religion by accenting mere personal comfort and absence of pain. "In a time which denies all absolute ideals, which seeks the meaning of truth only in a pragmatic usefulness, it may be quite consistent to seek the meaning of religion in its service for removal of pain and personal enjoyment. But in that case the ideal of both religion and truth is lost."

Parker, in his The Other Side of Psychotherapy, says practically the same thing of a procedure that can have no other result than to degrade religion. "It fails to emphasize character. It gives us recipes for health and happiness as if these were men's chief requisites; but, even so, a healthy mind in a healthy body is older than Emmanuel Church. . . . Does psychotherapy tell us that character is better than health? . . . Does it tell us that character must fight, not be carried to the skies in beds of ease? Is psychotherapy calculated to teach our young people anything about life's real battles and temptations? And in so far as psychotherapy seems to fail to emphasize character and its hard-won development, to strive for peace without paying the price of peace, so far it seems to me to be out of harmony with Christ. An easy way is never his way except it becomes easy through the stone-strewed path of conflict."

If the churches are to set forth in business as healers, what message will they have for the healthy, the strong, and the well? And so Parker continues: "These are great failures, and they confront an ease-loving age with great dangers. Better for us a bitter dose of quinine of repentance than the too-soothing voice of the psychotherapeutic healer."

Brown, in Faith and Health, makes the same objection to this exaltation of personal comfort and the absence of pain in life. He says:

"If there is one place on this green earth where it ought to be made plain beyond all possibility of misunderstanding that personal comfort and the absence of pain are not the first nor the main considerations in life, it is in the Christian church. Health is important. but health is subordinate to other more vital The great question is not as to interests. whether a man feels well, but what he means to do with his healthy vigor. The main question is not as to whether he may continue to live for fourscore years or even fivescore, but what sort of man he intends to be during that period of prolonged moral opportunity. 'What shall I eat, and what shall I drink, and how will it agree with me after I have eaten it?" are all necessary inquiries, but they are secondary. The first question is, 'Am I worth feeding? . . . Does the world need then of my type?"

THE GITA.

The following letter appears in a recent issue of the New York Sun. It is one of the rare occasions when the Bhagarad Gita has been quoted in metropolitan journalism. Let us hope that it may be a presage:

"To the Editor of the Sun—Sir: L. M. Eilshemius, 'World Poet,' who bewails his fate in that the publishers will not give him a hearing nor print his poems, essays, dramas, etc. consisting of over 18,000 pages, has my sympathy and support, but it strikes me as rather strange that the publishers are so slow in giving recognition to one who is considered by critics, as the World Poet contends, the equal of Homer, Shakespeare, Milton, Goethe, Heine, Keats, Shelley, Byron, &c.

"With all due respect to the ability of the World Poet, admitting his contention that he is a universal genius, he would make but a poor prototype if placed side by side with some of the world's heroes and poets, judging



by his demeanor and pessimistic moods as expressed in his letter.

"The great trouble with men of his calibre is that they are too much obsessed with the idea that the world owes them recognition, whether worthy or not, and what they generally mean by recognition is the gaining of material possessions, or, as he expresses it, just reward for his labors.' And that is where he has made his serious mistake in admitting that he is 'out for the dough.' Not to work for work's sake, irrespective of material benefits, but for gain.

"I beg to quote from the Bhagavad Gita, the Bible of the Hindus, to which I would refer the World Poet:

"'Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction, for the man who doeth that which he hath to do without affection obtaineth the Supreme.'

"Commercialism is the bane of the race. We are living in an age when gain is the supreme test of manhood. When will man learn that we 'live not by bread alone'?

"Louis Berger."

AN OCCULT NOVEL.

The ideal occult novel is yet to be written, and perhaps it will never be written, but in the meantime a good many attempts are being made, and poor stuff most of them are. But now and then we find a piece of serious work that reveals not only sympathy, but research, and one such has just come to hand from the Lippincott Company. It is entitled "The Romances of Amosis Ra," and its author, Mr. Frederic Thurstan, shows a scholarship of no ordinary kind, as well as a genuine comprehension of the scenes and events that he portrays. Amosis Ra is the Moses of the Bible. and the book may be said to be a romantic biography of the Jewish leader set against a background of Egyptian life that is perhaps the most remarkable production of its kind.

But with the romance, striking as it is, we need not at the moment concern ourselves. For the Theosophist its dominant feature is the description that it gives of occultism in Egypt and the initiations in the great Pyramid. We are told that the Wisdom Schools in Egypt conferred superhuman powers upon their pupils and that "among the commonest of these superhuman powers were those of healing one's self and others instantaneously, of levitating in the air or walking on the water, of making the flesh-body visible or invisible to ordinary mortals at will, of seeing what was transpiring at a distance, and lastly of

predicting the destinies of nations and of individuals."

The course of initiation is described as long and arduous. Consciousness, according to the Magi of Egypt, is the resultant of two countertending currents of "aromal or etheric matter-two currents of electricity and magnetism-one passing from the sun to the earth's centre, the other in reverse way from the earth's centre sunwards." We are inclined to wonder how consciousness can be the resultant of anything, how indeed it can be other than the cause of everything, but perhaps too much must not be expected from a novel, and there is something much better According to the author, there to follow. were twenty-two steps or stages in the process of initiation and these he makes to correspond with the twenty-two trumps of the Tarot pack, an ingenious assumption and one that is well elaborated. Thus the card known as the Young Mage means that "after the first realization of our divinity and the ability to draw divine power and guide it, comes as the second step the realization that all outward Nature is really yourself." In the same way the Sphinx on the seventh card, or the Chariot of Osiris, means that the energy of lower personal passion is dominated by Intuition and Love, i. e., Conscience. The Wheel of Fortune shows the two columns of eternity. "Over its summit and regulating or watching its turning is a Sphinx. holding the sword of Karma in its Lion's claws. The Divine Intuition and Occult Patience of Impersonality is above Elation or Depression. On the left side of the wheel Typhon the Genius of Misfortune or Retribution is being precipitated, but on the right side at the same turn of the wheel Herm-Anubis, the Genius of Good Fortune, is rising to the summit. We can not have had fortune on one side of us without a corresponding side of us being benefited-Material Misfortune benefits the spiritual side. The knowledge of this gives the equanimity and patience and self-control of the Sphinx above." The card known as The Tower is supposed to teach our capacity "to destroy our old selves, our old good, our old concepts. A High Tower or Obelisk is being overthrown by lightning, and two men from its summit are being precipttated headlong, one wearing a crown, the other crownless. The intellectual pride as well as the personal animal self must be blasted by the Divine in us. Everything, remember, in the picture, is a part of ourselves. The lightning which destroys is part of ourselves-our higher self orders the destruction of old lower self."

Mr. Thurstan has written a remarkable



hook, a book that is by no means without its defects and inaccuracies, but that none the less comes refreshingly after the banalities and superciliousnesses that usually mark any attempt to translate the lore of Khem. Mr. Thurstan shows not only a profound respect for his subject, but also the desire to treat it with sympathetic comprehension. And that is so unusual as to be notable.

DREAMS.

It is always interesting to read a critic's opinion of another writer, because sometimes the critic is so much the better man of the two. We are inclined to think that this may be the case with a review of Bergson's book on "Dreams" (B. W. Huebsch), written by James Stephens and published in the London Daily News. Mr. Shephens says:

"And yet a real line may be drawn from this sleep world to men who are apparently awake. Does not the life of many men seem as though it were conducted through the haze and stupor of a dream? Are their eyes not They have information on many points, but exact information on none; they are unable to adjust cause and effect, or effect with its succeeding effect; and there seems about their most ordinary occurrences a veiling of uncertainty which is not blown aside by any wind. This is not apparent to them, for it is their world of use and wont and they are native to it, but, indeed, many of the activities of man seem to have been conceived in this froth of dream, and are still being conducted as through misty and shifting corridors of thought analogous to those through which we drag in dream or nightmare.

"Many dreams are conscious to us, but these are no more than incidents glimpsed on the frontiers of sleep. From the deep sleep and the deep dream few bring back any remembrances, and those who do might not be believed if they told their dreams. might say that only in deep sleep is one really awake. It is claimed by the psychologists of an older race that these unconscious dreams involve a real tension; who knows with what profundity we live during those periods of physical quiescence when all our activities are mental and the soul goes voyaging, master of itself, tasting of fruits that grow on no earthly tree, and holding converse with beings disembodied as itself, and, as those antique thinkers would add, glorious as it-cli?

"It is right to add that this aspect of his subject has not been entirely forgotten by the author, for, on his second last page, he suddenly confronts his own book, and, metaphorically speaking, throws it out of the window. He says:

"'It is true that in very profound slumber the law that regulates the reappearance of memories may be very different. We know almost nothing of this profound slumber. The dreams which fill it are, as a general rule, the dreams which we forget. Sometimes, nevertheless, we recover something of them. And then it is a very peculiar feeling, strange, indescribable, that we experience. . . . It is upon this profound slumber that psychology ought to direct its efforts, not only to study the mechanism of unconscious memory, but to examine the more mysterious phenomena which are raised by "psychical research" that will be the principal task of psychology in the century which is opening.'

PLOTINUS.

Plotinus, the great neo-Platonic philosopher, thus decribes some of his spiritual experiences:

"Often when I come to myself on awaking from hodily sleep and, turning from the outer world, enter into myself. I behold wondrous beauty. Then I am sure that I have been conscious of the better part of myself. I live my true life, I am one with the divine and, rooted in the divine, gain the power to transport myself beyond even the super-world. After thus resting in God, when I descend from spiritual vision and again form thoughts, I ask myself how it has happened that I now descend and that my soul ever entered the body at all, since, in its essence, it is what it has just revealed itself to me. What can the reason be for souls forgetting God the Father, since they come from the beyond and belong to Him, and, when they forget Him, know nothing of Him or of themselves? The first false step they take is indulging in presumption, the desire to become, and in forgetfulness of their true self and the pleasure of only belonging to themselves. They coveted self-glorification, they rushed about in pursuit of their desires and thus went astray and fell completely away. Thereupon they lost all knowledge of their origin in the beyond, just as children, early separated from their parents and brought up elsewhere, do not know who they themselves and their parents are. . . . The life of the body and its longings should be stilled, the soul should see calm in all that surrounds it; in earth, sea, air, and heaven itself no movement. It should learn to see how the soul pours itself from without into the serene cosmos, streaming into it from all sides; as the sun's rays illuminate a dark

cloud and make it golden, so does the soul, on entering the body of the world encircled by the sky, give it life and immortality."

THE TIME OF THE END.

(From "The Perfect Way," by Anna Kingsford.)

When, therefore, ye shall see Matter exalted to the holy place of God and the Soul, and made the all and in all of existence;

Then let the spiritual Israel betake themselves to the hills, where alone salvation is to be found, even the heights and fastnesses of the Divine Life.

And let him who has overcome the body, beware lest he return to the love of the flesh, or seek the things of the world.

Neither let him who is freed from the body, become again reincarnate.

And woe to the soul whose travail is yet unaccomplished, and which has not yet become weaned from the body.

And beseech God that these things find you not at a season either of spiritual depression and feebleness, or of spiritual repose and unwatchfulness.

For the tribulation shall be without parallel.

And such that except those days shall be few in number, escape from the body would be impossible.

But for the Elect's sake they shall be few. And if any shall then declare that here, or there, the Christ has appeared as a person, believe it not. For there shall arise delusive apparitions and manifestations, together with great signs and marvels, such as might well deceive even the Elect. Remember, I have told you beforehand. Wherefore, if they shall say unto you, Behold he is in the desert, whether of the East or of the West—join him not. Or, Behold he is in darkened rooms and secret assemblies—pay no regard.

For, like lightning cometh out of the East and illuminateth the West, so shall be the world's spiritual awakening to the recognition of the Divine in Humanity.

But wheresoever the dead carcase of error remains, around it, like vultures, will gather both deceivers and deceived,

That life is not an idle one.

But iron dug from central gloom,

And heated hot with burning fears,

And dip't in baths of hissing tears,

And batter'd with the shocks of doom

To shape and use.

Tennyson.

If one day thou shouldst take part in the Mysteries, thou wilt feel ashamed of having been born merely as a man.—...tdesius.

THE HOLY OF HOLIES.

"Elder father, though thine eyes Shine with hoary mysteries, Canst thou tell what in the heart Of a cowslip blossom lies?

"Smaller than all lives that be, Secret as the deepest sea, Stands a little house of seeds, Like an elfin's granaty.

"Speller of the stones and weeds, Skilled in Nature's crafts and creeds, Tell me what is in the heart Of the smallest of the seeds."

"God Almighty, and with Him, Cherubim and Seraphim, Filling all eternity— Adonai Elohim."—G. K. Chesterton.

The most difficult and obscure of the holy books contains as many secrets as they do words, concealing many things even under each word.—St. Jerome,

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 11. SAN FRANCISCO, Saturday, March 13, 1915.

Price 5 Cents

PHILOSOPHERS.

If any one had predicted twenty years ago that some of the foremost philosophers of today would direct their attention to an analysis of the dream states he would probably have been ignored as a visionary. If he had further predicted that this would be done elaborately and even reverentially he might have been denounced as a lunatic. And that, of course, would have been the end of him.

At the present time there are two voluminous theories of dreams before the public. One of them comes from Professor Freud, and the other from Professor Bergson. Both are popular, and both are eminently "scientific," although they are mutually destructive. Whoever wishes to be satisfactorily modern and up to date would do well to accept them both.

Professor Bergson says that dreams consist of shadowy memories of experiences. That a great many dreams do not consist of memories of experiences, as, for example, Coleridge's dream of Kubla Khan, does not matter at all. Professor Bergson is but following the approved scientific method, which consists first of the selection of a theory and then of the rejection of all facts that do not fit that theory. For what right has a fact to interfere with a theory? Professor Freud, on the contrary, says that dreams are mspired, not by memories, but by desires. Whatever we wish for is likely to be accomplished in dream. And Professor Freud establishes his theory in the same way and by the careful exclusion or de nial of all unwelcome and uncongenial facts. Joan of Arc, for instance, had no desire to be a soldier, but she dreamed that she was a soldier, and she became one of the greatest soldiers of history.

But we need not stay here to examine the nature of dreams. That may conveniently wait for space and opportunity. But perhaps it would be profitable to glance at the nature of the modern philosophies that explain dreams, as well as everything else in heaven and on earth and in the waters under the earth. Never before was there such conflict of speculation, so hectic a demand for some new thing. Systems are born and die while Theory follows theory, and we wait. there is hardly time to give decent burial to the old before acclaiming the new. And each one is a revelation, an evangel, a gospel. Each one represents a final and conclusive triumph of the human mind, and, in the classic language of the Sunday supplement, is evidence that nature's last secrets have been wrested from her reluctant hands. Was there ever such a competition of quackery, such a deification of conceit and folly? during this turmoil of pretense and advertisement we allow the library dust to accumulate upon Plotinus and Plato and Ammonius Saccas, whose works will assuredly continue to live when the pettifoggers of today have been carried feet first from the arena.

There is a certain question that forces itself almost unwillingly to the mind as we study the hierarchy of Bergsons and



Freuds, not to speak of the psychical researchers, psychologists, new thoughters, and psychotherapeutists who have discovered the "lost secrets of nature" and who clamor for applause and shekels. Are these people in earnest? Are they self-deceived? Do they really believe that they have done what they say they have done? Are they actually under the impression that they have evolved a new and satisfying philosophy of life, and that we must now dethrone the masters of antiquity and transfer the laurels to the modern and unblushing brows that offer themselves for adornment?

Perhaps it would be uncharitable to answer such questions with the sincerity of impulse. The capacity for self-deception of the human mind is illimitable. So is the vanity of the human mind. Popularity and acclaim are the very breath of life. They mesmerize alike reason and veracity. But perhaps there is an explanation that will offend neither

against charity nor truth.

Be it suggested, then, that the Bergsons and the Freuds and all the rest of the same ilk are far less intent upon the building of a philosophical structure that shall be usefully habitable as one that shall be delicate, and intricate, and nicely balanced, and beautiful. In fact they are not builders at all. They are gymnasts, acrobats, and makers of mechnical toys. They do not seem to ask themselves if their systems are built upon truth and upon the whole of truth, if they find a place for justice and aspiration and brotherliness, if they explain character, if they solve the problems that burn themselves into heart and brain. things appear to have little or no concern for them. Selecting their facts as a child selects his building bricks according to their adaptability, they erect something that shall be a marvel of delicate workmanship, of symmetrical spires and turrets, of chaste imagery and design. Then they strike an attitude between the covers of their quite expensive and profitable books, or in their equally expensive and profitable lecture rooms, and invite us to admire their handiwork, not because it expresses eternal truth, but because it is beautiful, fragile, and well proportioned. But be careful not to breathe lest the whole thing be blown down about our ears. And do not shake the table or there will be certain collapse. These things are meant to look at. Not to use. Please do not touch the exhibits.

And in justice to these modern philosophy-makers it may be said that they hardly pretend to any other aim. They are not at all disconcerted by the indication of large bodies of facts that they have wholly ignored. Those facts did not happen to fit. What would you have?

And so the Bergsons and the Freuds. all honorable men, continue to amuse an intellectual public which jumps lightly from one to the other, and supposes itself to be modern and scientific. intellectual public does not want truth any more than do the philosophers. They are all in the show business together. Convictions and feelings are in rather bad taste, or at least they are out of The problems of a distracted, war-riven, and altogether tear-stained world where men hate each other would be sadly out of place in these quiet groves of cultured learning where the rival philosophies nullify each other, and impartial audiences take their choice between them or accept them all alike according to available energy. And then some echoes of the gentle controversy percolate to the outside world and there take the form of popular articles carefully diluted for general consumption and beginning with the magic formula, "Science says." And we read them with the comfortable delusion that we are living in the greatest of all ages when divine wisdom may be bought for a nickel, and in an equally comfortable unawareness that science said something diametrically opposite last week and will say something diametrically opposite next week. In the meantime we may wait with what patience we can for some philosophic attention to the real facts of human life and consciousness which may conceivably become so emergent as to abash even the vanity of the school men and the whirling dervishes of psychology and science.

He who in his lifetime recovers the memory of all that his soul has learnt, is already god.—Hindu Scriptures.

For was, and is, and will be, are but is: And all ereation is one act at once.

- Tennyson.

One can not think without creating.—Dr. Alcinous B. Jamison.



THE MYSTERY OF LIFE.

The races of men have always sought to find the solution of the mystery of life. Religion and science have sought to give an explanation thereof. Life is found everywhere. in every department of nature, even in the We who think and speak and act are Life, and we question, What is Death? Life sees and knows. Death sees and knows nothing. Life is nowhere but in ourselves. We, as life, see and experience all things. It is Life which uses both body and mind as instruments for its expression. Life is that in us which is the creative power, that which is beyond death and beyond change.

All the races of men have been searching for a solution of this mystery, and yet for some it has proved to be no mystery at all. Its solution must be found within the depths of the consciousness that asks the question. In every race of men there have arisen units who have reached points of attainment far beyond our own. These units are the product of evolution, under Law, just as we are. They have passed through the stage we are now in. They are the Christs and the Buddhas of the world.

Behind all those teachers and teachings there is one single body of knowledge, gained through observation and experience. Man, to get this knowledge, must realize in himself his true nature, which is eternal and changeless. This knowledge is the science of all sciences, and, like all sciences, it has certain fundamental propositions upon which it rests.

The first of these relates to the Deity. All attempts to give forms or attributes to the Deity are limitations of that which by its very nature must be limitless. We partake of this infinite nature, for we have the power to change and expand indefinitely our ideas. The Absolute is Universal Consciousness, and Consciousness and Life are one. Space is the only symbol which can give us any idea of its true nature, for space can not be excluded from anything. It has neither beginning nor end.

The second principle covers everything that relates to Law. The Universe proceeds under Law. Everything follows some cause. The effects that flow from any cause must be experienced by those who set the cause in motion, and each in his degree. This is known as the Law of Karma, of action and reaction, of reaping and sowing. What we are now reaping we must have sown. Under this law there is another law in constant operation, the law of periodicity, or of cycles, which is exemplified in the well-known alter-

nate cyclic recurrence of day and night, ebo and flow, birth and death. It is through the action of this law that we acquire our habits of mind and body, for all habits come from repetition. Everything is the result of something that preceded it. There is no cessation to life. Life never stops. Each of us is a replica of the great whole. In each illimitable possibilities lie latent.

The third principle states that every being in the universe is the product of evolution and is still evolving. We are on that great path that others have trod. We have made our present conditions, and are now laying the foundations of that which is to be. Knowing these things, we should act in accordance with our spiritual nature. We can not escape from our fellow-men. We have a duty toward them, and that duty is service. There is no such thing as individual salvation for any of us. The pledge of ancient China is of import here. It reads: "Never will I seek nor receive private, individual salvation, never will I enter into final peace alone, but forever and everywhere will I live and strive for the redemption of every creature."

SCIENCE MOVES.

Professor Edgar Lucien Larkin, writing in the San Francisco Examiner, says that the advance of science toward a comprehension of the atom is now so rapid that the student may as well burn his library or sell it for rags. It is irrelevant and prehistoric. Research and knowledge have now disclosed new vistas of the universe and we stand amazed, not only by the infinitely great, but by the infinitely And yet it might be well for the learned professor to moderate his transports and to be somewhat cautious in thus blowing the trumpet of modern "discovery." Perhaps if he would turn to the pages of Democritus he may find that there are footprints on what he supposes to be virgin soil. And if he will then so far condescend as to consult the Seeret Doctrine he may learn that the achievements of the scientists have been forestalled and that this same virgin soil has not only been footpressed, but most plentifully landmarked and charted.

Science, says Professor Larkin, has discovered that the atom is a complex body. Well, we were under the impression that Keeley announced this fact some forty years ago and was ridiculed and hounded for his daring. Mighty forces, says the professor, are at work in each atom as well as rapid motions, Chemical force is stored within, and electrical, both of them intense beyond all imagination.

That, of course, is entirely true, but if we are now to award palms and laurels we must certainly not overlook Keeley, who not only said this same thing, but showed these colossal forces in operation and paid for his daring by the obloquy and derision that the scientific inquisition has never yet failed to inflict upon the idol-breaker and the iconoclast. "new" atomic theory is all set forth in the Secret Doctrine, wherein he who runs may read. And it may be said that the ambitious investigator, sighing for yet new worlds to conquer, may find in the same place certain other portable property to which he may affix his own label in unawareness of the vindication that Father Kronus never fails to exact.

But Professor Larkin permits to himself the luxury of the scientific imagination—ever the forerunner of ascertained truth. He tells us that "each atom is an excessively minute solar system with a central positive nucleus or sun, with negative electrons revolving as worlds around it. And when so in rapid revolution the core and revolving bodies constitute one atom of matter."

Is it then possible that there was a scientific truth in the ancient adage "as above, so below"? For here is a suggestion before which the mind reels. Above us are solar systems with their central suns around which march the retinues of planets, every planet bound in its orbit by the inexorable laws of geometrical proportion. And around us is the atomic substance of the universe and each atom another solar system, each atom reproducing in inconceivable smallness the celestial march above which seems to us so inconceivably great. May we not then suppose that these celestial systems themselves are in their turn but atoms in Comos, that the "above" and the "below" are alike infinities, and that all greatnesses and all smallnesses are but aspeets of a consciousness wherein the limitations of form and time and space are but phantom shadows east by the deceiving hand of Maya?

But in the meantime we, too, may pay our homage to a science that thus permits itself to advance. Without doubt it will one day perceive its destination. It will consent to admit man himself to a place in this orderly scheme of things. It will enthrone consciousness as the master of universes great and small, and it will admit man himself, burdened with fate and fortune, to a place in the scheme of things. It may even say to its devotees, "Know ye not that ye are Gods,"

Being good. I came into a hody undefiled.-Solomon.

HINDUS.

What reliance is to be placed upon the teachings of the various Hindu lecturers and preachers. Swamis and the like, now to be found in America! Are they theosophists! They seem to attract considerable numbers.

This is a matter that you must decide for yourself. No teachings, however true, will benefit you in the least if you accept them merely because they come from some particular source.

At the same time there is a misconception that may well be removed. India is a lone way from America, and sometimes there is a failure to realize the immensity and varied characteristics of its population and its many kinds of intellectual and philosophical belief. Theosophy in its earlier presentations was compelled to rely largely upon Hindu terminology, and this has sometimes led to the belief that Theosophy is, in some special sense, a restatement or interpretation of Hindu faiths. From this has come the further and equally erroneous belief that whatever comes from India deserves some special attention and consideration.

Now nothing could be further from the facts. With all possible reverence for the great Hindu philosophies, it is evident that they have largely failed to redeem India from the social calamities that are as terrible there as elsewhere. This is not the fault of the philosophies, but rather of a human nature that obdurately and universally turns away from spirituality toward form and creed and superstition. The social condition of the West is bad enough in all conscience, but it is not worse than the social condition of the East, although its degradations may take other forms.

And it may be said also and somewhat pointedly that peculiarities of color, of garb, and of custom, are not indications of wisdom, and this in face of a somewhat common conviction to the contrary. A turban is quite as likely to cover an empty head as one filled with the lore of the ages, and a dark skin is an indication of climate and not of erudition.

It may be remembered that Mr. Judge once discouraged an enthusiast from taking the first steamer to India in search of occult knowledge. He said that occult knowledge could be obtained in America as readily as anyhere else, and that the fact of Western and not Eastern birth was a Karmie indication not lightly to be overlooked. The Founders of the Theosophical Society, selected, we may assume, with a profound knowledge of the needs of the situation, were not Hindus.

SPIRITUAL FORCE.

Why do we so persistently refuse to recognize the reality of spiritual force when its presence is obvious to all who will look at life and question it? Every department of the universe is a separate proclamation. There is nothing to which we turn, no analysis which we pursue that does not leave us bowed before this inner mystery. Back of all we know that there is a power that will never be seen, but a power that has always been felt within the hearts of men. What explanation is there of human thought, of the growth of seed, the birth of a religion, when some influence becomes so real and self-productive as to be the banner of life's march for millions, the inner guide of thought throughout an agelong epoch?

All men, from the fetish-worshipping savage to the illuminated scientist, have been forced to recognize this unknown power, but only in the short period of each religion's pristine purity have they known its vital mystery, the soul of life, self-conscious in humanity. During these times, because men looked to their own hearts, they truly found the way, the truth, and the light, becoming saints and mighty powers in the world. For it is only here in that wondrous link between the "consciousness perceiving" and "perceived" that man can form the magic spark to light his being. It is of no avail to look outside, above, below. Our knowledge must be a growth of consciousness within. All that we know of God or universe is there.

The same "within," destined to reveal itself as knowledge, would lead our steps by messages from conscience, guiding us in our blind infancy to the point of realization. This, too, was known in each religion's purity, and men held themselves true to this one way, the voice within as the path for each until gradually came codes and systems, and then dogmatism bound this subtle spiritual force into the form of some mighty god, seated somewheres on high, ruling, hearing petitions, guarding the gates of death. No wonder that men should forget their own divinity. From this same hour they became as sheep, their minds but registers of the prevailing modes, their consciences held to this or that. And so they were cut off from expansion into the larger life of man's true nature.

For the universe is embodied force, or life, or consciousness. And man, the human soul, for which it all exists, is that consciousness made individual. Having passed through every grade and kingdom on his way to the

human kingdom, he contains within himself a register of all its stages. Like earth and rocks he has their weight and gravity. Like plants he feels. Like animals he tastes and hears. But as the Son of God he thinks and wills, and says "I am."

Yet there is more ahead of him. Now he stands between all that has been of sensuous delights, and the hard flight to spiritual things against their force of gravity. These are the two poles of man's nature. Enslaved by the one he can not see the other, although he is its product. As water will instantly quench fire, so will man's lower nature repel and paralyze the higher. How, then, can spiritual force be known while there is a clinging to the nothingness of ambitious personality? As well ask fire to burn in water as he who lives in the cellar of his own nature to see into the clear heavens.

Little by little let him push toward the heights in order that the spiritual force there may make him free. One step at a time, conscience pointing the way, until after a thousand deaths to those things that man "seemeth to have" there will be brought unto him all the strength that there is, the strength that works the daily miracle.

A GREAT CITY.

What do you think endures?

Do you think a great city endures?

Or a teeming manufacturing state? or a prepared constitution? or the best built steamships?

Or hotels of granite and iron? or any chefd'œuvres of engineering forts, armaments?

Away! these are not to be cherish'd for themselves,

They fill their hour, the dancers dance, the musicians play for them,

The show passes, all does well enough of course,

All does very well till one flash of defiance.

The great city is that which has the greatest men and women,

If it be a few ragged huts it is still the greatest city in the whole world,

-Walt Whitman.

Thin minds, who creep from thought to thought,

Break into "Thens" and "Whens" the Eternal Now:

This double seeming of the single world.

—Tennyson.



WISDOM FROM "THE SECRET DOCTRINE."

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end.—Vol. 1, p. 74.

"Dreamless Sleep" is one of the seven states of consciousness known in Oriental Esotericism. In each of these states a different portion of the mind comes into action; or as a Vedantin would express it the individual is conscious in a different plane of his being.—Vol. 1, p. 78.

It is the ignorance of the occult tenets, and the enforcement of false conceptions under the guise of religious education which have created Materialism and Atheism as a protest against the asserted divine order of things.—Vol. 1, p. 205.

To become self-conscious, Spirit must pass through every cycle of being, culminating in its highest point on earth in Man.—I'ol. I, p. 215.

Gods, created as such, would evince no personal merit in being Gods. Such a class of Beings—perfect only by virtue of the special immaculate nature inherent in them—in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever-present crime. It is an anomaly and an impossibility in Nature.—Vol. 1. p. 242.

Spirit and Matter, though one and the same thing in their origin, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into Matter, and the latter ascending to its original condition, that of a pure spiritual Substance. Both are inseparable, yet ever separated. On the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted; so do Spirit and Matter stand to each other—the two poles of the same homogeneous Substance, the Root-Principle of the Universe.—I'ol, I. f. 267.

There is more Wisdom concealed under the exoteric fables of the *Puranas* and *Bible* than in all the exoteric *facts* and science in the literature of the world, and more Occult true Science than there is of exact knowledge in all the academies. —*Vol. 1. p. 358.*

We have to search for our wisdom in the

original expressions and synonyms of the primeval peoples.—I'ol. I, p. 365.

We know that the decimal system must have been used by the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles.—Vol. 1, p. 387.

Each week has a distinct Occult character in the lunar month; each day of the twenty-eight has its special characteristics; for each of the twelve constellations, whether separately or in combination with other signs, has an Occult influence either for good or for evil.—Vol. 1, p. 440.

Pensive and faltering,
The words THE DEAD I write,
For living are the Dead,
(Haply the only living, only real,)
And I the apparition, I the spectre,
—Walt Whitman,

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 Send yearly. ten cents. stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.



The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Occan Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 12. SAN FRANCISCO, Saturday, March 20, 1915.

Price 5 Cents

CAUSAL OR PURPOSIVE.

Professor Hugo Münsterberg goes a long way when he asks in the columns of the North American Review for a psychology that shall be purposive as well as causal. He goes still further when he says that a causal psychology that makes no allowance for the human Soul will soon be as "dead as a door nail."

It is to be wished that the learned author had translated his terminology into the vernacular, that he had written in . such a way as to be understood by the people at large. Indeed a sense of propriety, of the fitness of things, might well have urged him to do so. For the last forty years or so that branch of science known as psychology so ably represented by the Harvard professor has been engaged busily in persuading us that the human Soul has no existence, and that what we call consciousness is no more than the friction, so to speak, of a piece of machinery. And now it seems that psychology has been entirely wrong. Humanity has a Soul after all, and it is something apart and different from the mechanism that it happens to use. Professor Münsterberg says so, but without audible apologies for the assurances to the contrary that have been continuous for half a century. The old system, he says, is as "dead as a door nail," or soon will be, and we may now believe in the Soul without danger of being unscientific. Now inasmuch as materialism, thus disowned and repudiated, has filtered

down through all strata of society, and has poisonously saturated all average minds, would it not be well that this repudiation should be similarly unequivocal? If this were merely the abandonment of some recondite theory in physics it might be enough to record the facts and pass on. But it is something much more than this. Humanity, thus deprived of its Soul by the unanimous voice of science, psychological and otherwise, has naturally descended into the abysses of self-indulgence, competition, and war. Men, thus assured that they are hardly more than the brutes that perish, have hastened to adopt the theory and to put it into practice. And now science proposes to reverse itself by the tranquil announcement that psychology must henceforth be "purposive as well as causal." But such a restitution as this seems hardly adequate.

Let us see what Professor Münsterberg actually means by this, and possibly an analogy may help us here. The causal psychologist may then be likened to one who examines a bom and pronounces it to be a chance collection of wheels, levers, shuttles, belts, and bolts, that have gradually acquired the power of harmonious action. He traces the movement of every part to the antecedent movement of some other part, and when he has thus accounted for all such movements he professes to understand the machine in its entirety. But when he is asked why such a machine exists and

what it is actually doing he replies that it exists fortuitously, and that it is doing nothing. It has neither aim nor purpose.

But the purposive psychologist goes much further than this. He, too, recognizes that every separate motion has been produced by some other motion, that all wheels, shuttles, and levers are mutually dependent, and that the whole mechanism consists of a hundred causes that produce a hundred results. But the purposive psychologist does not stop here. He goes on to tell us that the machine is manufacturing a fabric, that it was intelligently designed to that end, and that there is no action too minute or too obscure to play its part in the pattern that it being produced. He tells us that the symmetry of that pattern will depend wholly upon the harmony and effectiveness of the parts, that the smallest deviation from harmony must produce an unbalanced, an incongruous result. The machine, in other words, is the tool or the instrument of an intelligent plan, and intended to subserve that plan.

So here we see the difference between purposive and causal psychology. Causal psychology looks only at the mind, and regards the mind as a machine that has gradually become harmonious or "causal" under the stress of ages. But the purposive psychology looks upon the mind also as a machine, but as a machine intelligently designed to serve an end, to produce a fabric. It tell us, in other words, that the mind is the servant of the Soul, and that it is the Soul that we have to consider.

What then is this Soul which, it now seems, is the engineer of the mind? Professor Münsterberg forestalls this question by saying that the Soul can not be described. It is existence itself. that which takes up attitudes toward the objects presented to it by the senses. uses the body and the brain, but since it is neither in time nor space we can not describe it as being either here or there. It is not "in the space of the physical molecules." We can not use a physical terminology in regard to it. It is the subject and not the object. It is the Ego. To ask for definitions is an absurdity.

Now in a sense this is quite satisfactory, although such a recantation should

be accompanied with a penitential attitude. The materialism which is now repudiated has done more to debauch humanity than all other forces combined. Its results surround us in a hundred hideous forms. It stands indicted for innumerable crimes. It has gone far to destroy alike conscience and honor. Not for centuries can the blood of humanity be freed from its taint. And now we have a plea of guilty in the placid assurance that henceforth psychology must be purposive as well as causal, that the human Soul is indeed a fact. One would suppose that this were merely a change of opinion as to the number of hairs on a spider's leg. As an apology it seems in-adequate. We should like to see the white sheet and the candles. We should like to hear a penitential hymn.

But let us hope that Professor Münsterberg will go still further. We should like to know more about the Soul. If it now "expresses itself through the body" we should like to hear if this is the first and only time when it has so expressed itself. It would seem hardly likely, in view of its sublimities. And are we to understand that the Soul is indifferent to the kind of body through which it expresses itself, or does it exercise some sort of selective action, and, if so, upon what is that action based? Has it any modifying control over that body, and what is the link between the Soul and the mind, between the engineer and the machine, between the charioteer and the horses? Indeed the vista disclosed by the "purposive psychologist" is an almost endless one. If this Soul is the permanent reality of consciousness, what is its history and destiny? If it will live after the dissolution of the human body and the human mind -its momentary instruments for expression-did it live before the human body and the human mind were formed? And, if so, in what state or condition? Must we look upon the Soul as the creator of body and mind for purposes of its own and, if so, did it ever create other bodies and minds for the same purpose? what is its relation to the other kingdoms of nature? Did it ascend through them also, eternally assembling the atoms and molecules for its own purposes, passing on to other and still more intricate forms, and thus "expressing itself through bodies"? It seems hard to avoid such conclusions, and from the groundwork that Professor Münsterberg himself furnishes to us. And it would be interesting to hear from him on these points, not so much for our own edification, since elementary theosophical handbooks are on our shelves, but in the hope that science will yet take some popular action designed to counteract the mischief and the ruin caused by its earlier speculations thus unceremoniously thrown on the rubbish heap—which is exactly where they belong.

AS A MAN THINKETH.

The faculties of man may roughly be classed as bodily sensation, intellectual perception, and spiritual intuition. Each has a range wider and nobler than its predecessor, and it includes its predecessor as a stepping-stone to its own state. For the intellect speculates on the impressions that the body furnishes, while the spiritual cognition synthethises all the elements of nature, becoming one with them in understanding.

At present man is at a point in his evolution when he is most at home in thinking of his bodily sensations, or mentally juggling with such perceptions as are furnished by memory of speculation. He seldom realizes that his consciousness is in very truth measured by what he thinks. He seldom realizes the spiritual significance of thought which is all the self he is, nor does he make its eternal infinite nature present to his consciousness. he does succeed in doing this he is in very fact limitless and unconditioned. He is thinking spiritually, that is he knows his thought to be of the omniscient essence of being. But so long as he keeps his consciousness centred on his bodily self he is nothing more than such a limitation makes of him. And because the majority of men habitually keep thought thus confined to the personality they know nothing of the divine nature of man so insisted upon by all the great religious teachers who have come into the world, nor do they believe in the wonderful realities of that divine nature. These transcend the perception of the lowminded as the intricacies of higher mathematics transcend the intelligence of a savage, and yet it is self-directed effort, and that alone, that can bring man into touch with that which awaits him when he has learned to think in terms of the Great Self. For consciousness is whatever it thinks itself to be, but thought will ever gravitate to that which has been most habitual. Growth into largeness of thought consists in the removal of limitations and the direction of the will toward the maintenance of thought in the limitless and the non-separate. To acquire the habit of spiritual thinking becomes the aim of life.

This spiritual state is partly reached whenever self-forgetfulness conveys the consciousness into the realization of life beyond the personal. It is fully realized when the individual consciousness, entirely lost to itself, has in very truth become the greater. The personality having once felt its way beyond itself may move on paths of sympathy into a growth that feels all life and comprehends it.

Along the way to success important changes are effected in man and he comes to see something of the meaning of the spiritual wealth of which it was said, "There remains nothing else to be added." These things are not susceptible of explanation. In fact they can not be proved except by the individual who experiences them.

Although desire for the sublime first directs the will in its effort to attain there comes a time when the desire itself is realized to be a limitation that partakes of the personal, and that it must be given up before the eternal and limitless human soul can know itself as "I am."

Such is the testimony of the greatest of humanity, that he who would serve the greater and share in it must not be bound by the lesser. Nor must there be lack of courage. Nature is always patient. She moves step by step, and those who move with her find that each step brings the light to see, and the desire to take, the next, but always under the leadership and guidance of conscience. But conscience, whose mission it is to lead her devotees to the treasures of immortal life, has an ever-weakening charge over such as disregard her tutelage.

Nor must it be forgotten that spiritual effort is ever made for the whole; otherwise it is not spiritual. It must concern itself with the thought of the world, and the raising of that thought from the level where pleasure comes mingled with pain to that higher level where there is only pure joy. And whoever in any way comprehends this has entered into a larger department of life and therefore has added responsibilities. He must now struggle to maintain a consciousness of the spiritual within himself as if the whole depended upon Such is the law. Only so can his thought vibrations become universal potencies, and only thus will he become in turn their conscious recipient. This is the beginning and the end of wisdom, the purpose of each day with its rounds of fears and hopes-the evolution of the human soul into a realization of its omniscience.

SYMPATHY.

We attain to wisdom, not by a search for the recondite and the obscure, but rather from an analysis of the ordinary facts of human consciousness. Just as the true poet finds his inspiration at every street corner, so the philosopher has but to take what he will from the vast storehouses of nature in which he finds himself. For him there is nothing "common nor unclean." If he knows why a leaf falls to the ground he knows also God the Father, God the Son, and God the Holy Ghost. He knows the resurrection of the dead and life everlasting. There is one law, one force, one origin, one destiny. Unity in diversity is the key to all mysteries on earth and in heaven.

Fortunately there are but few who have never known the touch of sympathy, and we are well aware that those few, however great their intellects, are but a step removed from the animal kingdom. Men grow great by their sympathies and small by their lack of them. The power of sympathy is the yardstick of human growth.

But how many of us have ever stopped to ask what sympathy truly is. What is this strange and tremendous law of nature that compels us to participate in the suffering of another, that refuses us the boon of happiness while there is another that has it not? And, stranger still, why does the pain of sympathy bring so great a joy?

And yet the answer to the problem forces itself upon our recognition. Why must we share the pain of another unless it is because of our essential identity with that other? If a member of the body is injured or diseased we do not wonder that the whole body should suffer with it. We know that it must be so. We recognize that the life of the body is a unit, and that no part can remain unaffected by all other parts. But is not this sympathy? Is it in any way different from. the pain that we feel at the sight of another's pain? Is it not the voice of nature declaring to us that the life of humanity is also a unit. and that no part of it ever can, or ever shall, suffer alone? And is it not worthy of notice that the unanimous voices of mankind have accorded the laurels of greatness to the man who has the largest powers of sympathy? Are the great Saviors and Saints and Sages distinguished in any other way than this? Intellect, prowess, valor, die and are forgotten, but the men who have most loved their fellow-men stand out like lighthouses across the dark waters of human history. never die. Their bay leaves are immortal.

When Buddha received his initiation under

the Bo Tree he is represented as rising, radiant, rejoicing, strong. "Foregoing self," he said, "the Universe grows I." There you have it, the great doctrine of sympathy carried to its utmost extension. The man who feels sympathy with but one other has, to that extent, "foregone self." To that extent, that other one "becomes I." Let that sympathy be extended to all other men, to the worlds of animals and plants and minerals, to the earth itself, to its companion worlds, and there you have the Buddha, the Christ. To such an one the "I" is no longer the spark of consciousness that lesser men think to be themselves. Its barriers of limitation have been burned away in the fires of compassion, and it has leaped forth to meet all other sparks and to assert its identity with them.

And thus comes power, for there can be no true power where there is limitation. Sympathy is not the intellectual search of a duty. although it may begin in that way. Sympathy is a feeling, an impulse. It is the rushing recognition of law. It is the dissolution of barriers. It is the triumphant assertion of freedom. And its guerdon is pain.

Oh, how the spell before my sight Brings nature's hidden ways to light: See! all things with each other blending-Each to all its being lending-All on each in turn depending-Heavenly ministers descending-And again to Heaven up-tending-Floating, mingling, interweaving-Rising, sinking, and receiving Each from each, which each is giving On to each, and each relieving Each, the pails of gold, the living Current through the air is heaving: Breathing blessings, see them bending, Balanced worlds from change defending, While everywhere diffused is harmony un--Faust. ending.

All that we are is a result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, a pain follows him as a wheel follows the foot of the ox that draws the carriage. All that we are is a result of what we have thought; it is founded on our thoughts; it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.—Dhammapada.

The reason why the world lacks unity and lies broken and in heaps is because man is disunited with himself.—Emerson.



MEDITATION.

What is the main object or purpose of meditation and concentration of mind?

This is far too large a question to be answered here. Read Mr. Judge's introduction to the Yoga Aphorisms of Patanjali, and then read his Culture of Concentration. It would hardly be an exaggeration to say that the latter is, of its kind, the most remarkable disclosure of Occult practice ever given to the world.

But since the question has been asked it may be permissible to make a suggestion by way of aid. Now if you wanted to speak with a friend who was in another room you would direct your steps unerringly to that other room. That, in a manner of speaking, would be the concentration of bodily effort toward a given aim. But can you concentrate your mind with the same effectiveness? Can you select a topic or a mental direction and fasten the mind upon it without wavering? Ot course you can not—not for five consecutive seconds. And yet this would be a power so desirable that it needs no plea.

Here is another point for consideration, A man who is standing within a room can either look out of the window and become engroseed in the sights and sounds of the street, or he can turn around and look within the room. So is it with the mind. It can either look out upon the world through the five senses, and desire it, or it can look inward upon its own spiritual source. The object of Occultism is to make the mind conscious, or aware of, that spiritual source and therefore it must be directed toward that spiritual source, not fitfully or spasmodically, but steadily, and to the exclusion of Now it never occurs to the ordinary man that his mind can move in two directions. It can move outward toward objects of sense or inward toward spiritual realities. Driven by the whip of desire, the mind turns steadily and habitually outward and it requires an enormous effort to reverse its polarity and to compel it to look within. The practice of concentration is to give control over the mind, and it is only when this practice is attempted that we realize with what an intractable mutineer we have to deal. But the subject is too vast for consideration here nor need it be attempted in view of the lucid expositions that will be found in the works that have been mentioned and that are not likely to be supplemented during the life of this generation.

The grandeur of man is also his misery.—

VRIL.

A recent bulletin of the London Chemical Society, together with some speculations that have been made by Professor Collie and Professor Patterson have served to draw attention to the stupendous energies that are stored within the atom and once more to arouse hopes that it may be liberated for the benefit of humanity. We are told that a gram of radium gives out hourly enough heat to melt one and three-fifths its own weight of ice, and that the total amount of heat that it can emit is more than a million times as great as that given out in the formation of one gram of water from its constituents.

Now it is fortunate that these scientific speculators did not live at the time when Keely of Philadelphia was persecuted wellnigh to death for making the same speculations and proving them by practical experiment to be true. Keely maintained that by means of certain sound vibrations it was possible to break up the molecules and atoms of air and so to release the inter-molecular and inter-atomic forces that would reduce to insignificance all other forces now within the reach of science. There is no need to revive a discussion that must be well within the general memory, but it may be said that the theories of atomic force that were put forward by Keely were identical with those now advanced by the modern scientist, although the methods and the instruments were different.

Those who are interested will find in the first volume of the Secret Doctrine a chapter devoted to "Keely's Ether" in which the speculations and achievements of the daring inventor are adequately set forth and explained in the light of Occultism. But those who suppose that science is about to lay a controlling hand upon these stupendous forces may take to heart the assurance of the author of the Secret Doctrine that Keely's discovery in its completeness is several hundred, or hundred thousand, years too premature. "It will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labor ebbs back again-as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. That may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exists, and on some nese continent that may appear. Then only will Keely's motor and Force, as originally contemplated by himself and his friends, be

in demand, because it will then be more needed by the poor than by the wealthy."

The chapter is one of extraordinary interest, not only for the predictions that it contains, but as showing how the scientific heterodoxy of one decade becomes the scientific orthodoxy of another, and the tranquillity with which science revives an ancient heresy, removing the old label and substituting one that shall be more in accord with the arrogance and self-conceit of the day. The Keely force of 1886 becomes the inter-atomic force of 1914 and the derided theories of thirty years ago are paraded as the discoveries of a later age.

WISDOM FROM "THE SECRET DOCTRINE."

Occult Philosophy divulges few of its more important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and even this only when forced to do so by the evolutionary tidal wave that carries on Humanity slowly, silently, but steadily toward the dawn of the Sixth Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be Occult: they fall into the public domain, and have to run the risk of becoming curses more often than blessings in the hands of the selfish-of the Cains of the human race. Nevertheless, whenever such individuals as the discoverers of Etheric Force are born, men with peculiar psychic and mental capacities, they are generally and more frequently helped than allowed to go unassisted, groping on their way; if left to their own resources, they very soon fall victims to martyrdom or become the prey of unscrupulous speculators. But they are helped only on the conditions that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor now offered in daily holocaust by the less wealthy to the very wealthy.-l'ol. 1, p. 609.

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with Occult Knowledge.—Vol. 1, p. 606.

The world so far will get but that with which it can be safely intrusted.—I'ol. I, p. 612.

Atoms and Souls were synonymous in the language of the Initiates.—I'ol. I. p. 020.

There is but one science that can hence-

forth direct modern research into the one path which will lead to the discovery of the whole, hitherto Occult, truth, and it is the youngest of all—Chemistry, as it now stands reformed. There is no other, not excluding Astronomy, that can so unerringly guide scientific intuition, as can Chemistry.—Vol. I, p. 635.

The Atom, as known to modern science, is inseparable from Purusha, which is Spirit, but is now called "energy" in Science.—Vol. 1. p. 637.

BASIC PRINCIPLES.

The culture of the Self which by its nature is perfect and eternal is not possible. The culture or practice to be pursued by us is to mirror the power of the Self within, which is all-wise. The Self within is not the actor, since all action results from the qualities in nature. The Self is not attached to action, and it is unaffected thereby.

Life is a study in relative values. Man may progress indefinitely in this study, but unless he has a true basis for right thinking he will be forever exchanging one set of false ideas for another. True progress is only the result of actions performed from a true philosophical basis of life. Theosophy offers such in its three fundamental propositions, without which no true idea of the nature of man and the universe in which he lives can be had. Reflection on these three fundamentals and the sincere effort to order the life in accordance with them will result in a steady increase in knowledge, and a steady diminution of false ideas.

Man is Soul. All that exists is soul and spirit ever evolving under the rule of law inherent in the whole. All that ever is, was, or ever will be, is a manifestation within con-This consciousness in itself is sciousness. illimitable, unchangeable, and eternal. True progress is the recognition of one's identity with the highest and with all that it implies. Life, or manifested existence, is the process of gaining self-knowledge, of bringing into ever more perfect concrete expression the wisdom and power of our true nature. This knowledge each must have or gain for himself. All that a man can know of God is in, through, and by himself. All that another can do is to point the way.

What is it essentially that explains life to us? That which we feel. Feeling, as of love or hatred, is a state of the Soul. Our love for our fellow-men is the standard by which our knowledge of the Supreme Spirit is weighed and determined. Through service do we grow omnipotent in love. Man is a stage in the evolution of the universe. He is a responsible being, for all action is governed by law, and man knows this. His is the power to choose whether he will stay where he now is or whether through the path of service and brotherhood he will journey to the Heights.

MIND.

Garret P. Serviss, an astronomer of more or less ability, discusses the question of intelligence in plants and trees in an article in which he virtually admits the contention of the old idea that they have a seat of intelligence corresponding to a brain, and also admits they may have a consciousness similar to that of animals of various orders.

In common with noted men of study and observation in this field Serviss agrees with scientists who hold that there is ground for saying that plants and trees have senses and systems of nerves, that they respond to stimuli, feel the touch of a pin and recoil from it, get "tired" if compelled to do a thing too long or too frequently, can be shocked electrically and poisoned and killed by the same chemicals that destroy animal life.

It scarcely needs the language of the scientist to demonstrate the accuracy of the contention, however. Many of the lower orders of plant manifest intelligence. The humble dandelion, for example, if permitted to stand on the lawn undisturbed takes its time in going to seed, sending up a stalk from which the winged germs are scattered in due time, in accordance with the system designed for the propagation of the plant. But cut the lawn frequently and the plant will blossom and go to seed over night, developing its germs on a short stalk no taller than the surrounding grass. What, if not mind, prompts the plant to so act?

It is a fact capable of demonstration that climbing plants sense the proximity of surroundings. Experiments have shown that a vine will sense the presence of an object placed several inches distant from the tendrils and that in a short time there is a decided movement on the part of the creeper toward such object. What, if not mind, prompts this plant to so act?

Numerous vegetables show a sense of selfpreservation, pumpkins, squashes, and melons. A melon growing on the ground was threatened by a thorn. To the end that the thorn might not penetrate its interior the melon provided a cavity on the under side, reaching development with the point of the thorn short of reaching it. What, if not mind, taught the melon that its growth would not only be arrested, but that its destruction was inevitable once its rind was pierced? . . .

In the light of this line of reasoning why should changes and progress in plants and trees be attributed to chemical agencies alone? If mind selects the brain of an organism capable of locomotion through which to display its activities, why should not mind also select the nerves, arteries, and other essentials making up the composition of the tree or the plant?—Oakland Tribune.

The Self pervades all created things in the five forms, and constantly makes them, by means of birth, growth, and decay revolve like the wheels of a chariot. He who thus recognizes the Self through the Self in all created beings becomes equal-minded towards all, and enters the highest state, Brahman.—Manu.

Hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule.—Dhammapada.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 13. SAN FRANCISCO, Saturday, March 27, 1915.

Price 5 Cents

REFORM.

The questions of correspondents are sometimes of a nature so serious and couched in terms so friendly as to make the duty of reply not only a pressing but a pleasant one. This is particularly true of a letter, not intended for publication, from a lady in New York who draws our attention to a volume entitled "The Gospel of Jesus and the Problems of Democracy," by Henry C. Vedder, professor of church history in Crozer Theological Seminary. The volume, with which we are familiar, is certainly a susprising one. The author may be said to predict the imminent collapse of our civilization under the crushing weight of social injustices, and he calls upon the religious forces of the country to combine-for the removal of those injustices. But with the work itself we are not at the moment concerned except to express our admiration for the deep feeling that called it forth and the manful vigor with which that feeling is expressed. Our concern is rather with the question of our correspondent, who asks why Theosophists do not engage in similar work, and cooperate in a practical way with the ameliorative political schemes that are now before the world.

Now Theosophists are quite heartily in sympathy with every unselfish effort to solve the particular problems with which Mr. Vedder concerns himself, and it may be said that chief among such problems are those of women, children, slums, vice, crime, disease, poverty, and lawlessness.

They are not only in sympathy with such efforts, but they are firmly of opinion that these social diseases must either be cured or prove fatal to this civilization. The only question at issue is the method of cure, and this must necessarily depend, not only on the correct diagnosis of the malady, but upon the attempt to determine its causes.

Mr. Vedder's remedy is relatively a simple one. He asks for the passage of laws, and for a legislative reconstruction of our social system. We will not attempt to enumerate the number of the laws that are thus advocated, but it is a very large one. These laws range from the minimum wage to the most hateful applications of the poisonous quackery known as eugenism. They seem to imply an almost definite extension of that darkest of all shadows upon the communal life -the shadow of the inspector with his notebook. And this new and vast system of law which would be more searching than the plagues of Egypt is described as the religion of democracy.

Now it seems to the Theosophist that the best of all ways to combat disease is to attack its ultimate causes, but we find very few references to ultimate causes in Mr. Vedder's book. And when we have once succeeded in identifying selfishness as the cause, and the only cause, of all social pain we wonder how it should be thought possible to lessen selfishness by the passage of laws or by reconstructing the social system. It is true that laws

may be more or less successful in preventing individual selfishness from expressing itself in certain definite ways. But they will leave the volume of selfishness precisely what it was before, its power for mischief precisely as great as before. They will cure nothing, and there is something pathetic in the continuing hope that they can cure anything. They can do no more than suppress some of the symptoms. And it may be said in justice to Mr. Vedder that he seems dimly to recognize this, since he tells us that individual brotherhood is the essential basis of all reform.

How, then, is brotherhood to be secured, and it is here that Mr. Vedder seems at his weakest? Does he seriously suppose that any man will become brotherly because of a mandate to that effect by a Divine Person who lived on earth two thousand years ago? It seems hardly possible. And in the absence of brotherhood of what value can it be to prevent one group of selfish persons from acting unjustly toward another group of selfish persons whose predatory instincts are equally strong and who are equally determined to exercise them if they get the chance? The cause of humanity is not actually advanced by liberating the slave and giving him a whip, although to liberate him may be a matter of abstract justice. There is no more cruel tyranny on earth than that of the freed slave. But if you can teach brotherhood to the oppressed they will not only then liberate themselves with the greatest ease, but they will exercise their liberty in justice and love. And perhaps even Theosophists have not yet realized the tremendously explosive power of brotherhood, its irresistible force, its overwhelming impetus. Every man must either love his fellow-men or presently be their slave. There is no alternative. There can be no such thing as a free social system unless it be founded upon brotherhood. To attempt anything else is to create a chaos of warring tyrannies, a whirlpool of devouring hates.

How, then, is brotherhood to be obtained, seeing that there can be no reform without it, not even though the very gods should descend upon earth to give us laws, as the gods would in very truth do if we would supply them the foundation of brotherhood upon which to build? Merely to announce that brotherhood is

the will of some superior Being, that it is the "Law of God," is wholly futile unless we can establish such things upon a philosophy of life that shall explain life and all of life. And in that philosophy there must be no such thing as the unknowable. There must be no beliefs based only upon authority, no matter how exalted. It must contain no crevices not chinks in which chance may hide itself. It must be a philosophy that makes its appeal because it is all-inclusive and because it is all-just. It must give dignity to human consciousness, and the assurance of its continuity under the orderly processes of cause and effect. It is for lack of these things that men have turned from brotherhood. It is because science and religion have combined to assure them that they are no more than the beasts that perish, that out of the darkness have they come and that into the darkness they must go. And they will not turn again toward brotherhood until they can be shown that it belongs to a law that none can turn aside nor stay, that holds the grain of sand and the solar system within its sweep, that is alike utterly just and utterly true.

And this is the work that Theosophists are trying to do, and with all good-fellowship toward those who are doing oth-They are trying to show the actual unity of all creatures in a consciousness that is limitless and eternal. They are trying to show the continuity of the individual life under the law of reincarnation or rebirth and beneath a law that demands exact equilibrium and that uses pain and pleasure as its tools. It is veritably justice for which men ask, but it is a justice that can never be secured by human laws nor assured by the conflicts of self-interest. It is the justice that presides over birth and death, and that makes orderly the shuttles of fate and fortune. It is the justice that makes of man the arbiter of his destinies, the master of his life. Human laws there must necessarily be, but the human laws that do no more than hold the balance between struggling greeds will never bring peace on earth nor good-will toward men. Only the laws that spring frictionless from human brotherhood can do this, for this is that unto which all other things are added, and without which all other things are as naught. And it is this, and nothing but this, for which Theosophists strive.

INHERENT WISDOM.

No person or nation invented the square, the sphere, the triangle, or the line. They are not arbitrary any more than the colors contained in a ray of light. They are inherent phases of the law of the One Life of which man himself is a partaker. Man, the only individualized consciousness that exists, can combine and recombine these basic symbols in a never-ending series, as they are combined and recombined in the manifested world, but they remain ever intact at the foundation.

Can man, then, ever learn anything of the mystery of life by an examination of these endless combinations of form? Generations of scientists have attempted such a labor as this. They have examined and listed the veins in leaves, the nervous systems of animals, the words and deeds of the hypnotized, and in their conceit they have tried to see into the law of life without recognizing its spiritual unity. They would deride an effort to understand human nature by counting the hairs upon the heads of a thousand human beings, but they seem to be doing something of this same kind.

Truth must exist somewhere as a connected whole, since truth is that which is. All phases of life are but expressions of the one truth, but every expression is but a degree of the whole. There must, then, from the very nature of evolutionary progress be those who know all truth. Humanity has known of some of these and it has called them divine. But could such knowledge have been attained by vivesection?

It would seem more likely that it lies in the recognition that there is one great law of life that prevails throughout and that it rests upon a foundation four square and perfect, bearing the same relation to the atom as to the solar system. The infinite diversities of combination may be reduced to a formula bearing the same relation to the whole that the numerals bear to all arithmetical combinations, that the primary colors bear to all kinds and degree; of color, that the octave bears to all harmony, that the sphere and the square and the triangle and the line bear to all forms and combinations of form. This may all be granted, but when "those who know" declare that this root formula lies in spirituality, those who only think that they seek truth turn elsewhere and find it not; neither can they recognize it in those who have. For it is only in the unselfishness of spirituality that knowledge lies, and this knowledge is the coming into conscious touch with the nature of things. It exists eternally; it is only for man to contact it. It is the fruition of evolution. It is for this self-conscious divinity that the human soul makes its pilgrimage in matter and time, Such knowledge can be conceived only by certain natures, just as electricity can be conducted only by media of certain kinds. It is spiritual knowledge, and it shows itself only to the spiritual-minded and the pure of heart. Existing on all sides and in every age, it is forever hidden from the view of self-seekers who go blinded by their own conceits and declaring that no such truth exists. The world is a gigantic ladder of states of consciousness, and it is vain for one to say what may be the state of another, since each knows but his own state. It is hard to recognize this, for each is apt to feel himself all wise and sufficient. Even those who came with great spiritual messages of freedom and power have found but few who were teachable. For the same reason one age can not judge of another if that other in any way transcends its own understanding. This is why the present generation is unwilling to concede to the ancients more than they now themselves comprehend. But evidence has been adduced, and more will follow, to show men that the knowledge that is inherent in the nature of things has been contacted in every age by those who were spiritually wise. But it will ever remain the riddle of the sphinx until it is rightly recognized. Behold the truth on every side and the records of those who have known it. The truth is for those who are willing to use the free will attained with the individualized consciousness in order to create in themselves, through purity of life and unconditioned love, the spirituality necessary to know from within the meaning of universal life and to understand its all-embracing law.

From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honor and the sword,
From death and from damnation
Deliver us, O Lord,

-G. K. Chesterton.

As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.—Dhammapada,

Life is a pure flame and we live by an invisible sun within us.—Sir Thomas Browne.



Digitized by Google

BRAIN AND MIND.

Since an accident to the brain may result in insanity is this not an evidence that the brain and the mind are identical?

Does a skilled carpenter ceased to be a skilled carpenter because his tools are so injured that he can no longer do good work? Does a violinist cease to be a musician because his violin is broken? Do America and England cease to exist because the cable between them happens to be ruptured? Try to understand that the brain stands in the same relation to the mind as the hammer and saw to the carpenter, or the violin to the musician. The brain is the instrument, and the only instrument, that the mind can use for its manifestations on this plane. Take away the instrument, or damage it, and the mind can no longer manifest on this plane, or it can manifest only imperfectly. That the insane man may have lucid intervals, or that he may recover and that his memory will then link itself up with the past, is evidence of an abiding consciousness that has not been affected by the interruption, just as communications will be restored between America and Europe as soon as the broken cable has been repaired. It is impossible to enter here into the whole question of materialistic psychology, but if you are inclined to favor this school you will find yourself in a very small company. Materialism is scientifically unfashionable just at present, and is likely to remain so.

RESPONSIBILITY.

Are you not a little severe upon the Churches when you attribute to them a measure of responsibility for the war? Have they not always taught human brotherhood?

It has nowhere been suggested that the Churches have taught nothing that is good, but it has been suggested and asserted that they have taught other things that have largely nullified that good. Perhaps a single example will make this clear. There are certain texts in the New Testament to the effect that whatsoever a man soweth that shall he also reap, and also that an account must be rendered for "every idle word." Now these, of course, are direct references to reincarnation and Karma, but have the Churches taught them or insisted upon them? On the contrary they have directly denied them. They have said that a man need not reap what he has sown, and that he need not answer for his idle words, nor for his words of hate and stander. They have said that causes are not followed by results, that there is a way by which results can be wiped out unexpiated, and that whoever will believe in a certain historical event and in the dogmas attached thereto is thereby absolved from the effects of his actions, even though he leave behind him innumerable uncompensated victims. Now if you can think of any doctrine so destructive to virtue as this it would be interesting to know what it is. And this doctrine of human irresponsibility has been taught assiduously for three hundred years.

There are of course other counts in the indictment, as, for example, the descent of the churches into materialism, but this one will suffice for the moment.

SHEATHS OF THE SOUL.

What is meant by the sheaths of the Soul?

A sheath is a covering, hence the expression, "sheaths of the Soul," denotes the coverings or instruments through which the Soul functions. The sheaths of the Soul are forms of matter in which the Soul has clothed itself for the purposes of expression and impression. We have acquired bodies of each state of matter as it evolved, and therefore we have consciousness on all planes and gradations of matter in its various degrees of In this process the various concretion. sheaths of the Soul have been evolved. physical body as such presents many avenues through which the higher currents of spirit flow. The body is indeed the very Temple of the Spirit. It is the concretion of the correlation of the powers of the Spirit. It is a delicately wrought instrument which is capable of responding, much more fully than at present, to the consciousness of the Soul within.

The brain, the organ of the mind, can be so trained by proper methods of thinking that it will be a fit and worthy instrument for the use of the Soul. The mind has been described as the "Slayer of the Real." So long as the mind fancies itself to be the real man, true progress is impossible. The mind is constantly undergoing fluctuations of every conceivable nature. It can never serve its true purpose until the true man within determines to guide it and train it to its proper use. This is to be effected by meditation and concentration. Unless the mind is stilled and controlled it can in no way mirror the nature of the Self. The best of all ways to attain this steadiness of mind is the constant effort to fix it on the Self. The ancient Sages taught that devotion to the Supreme Spirit was an excellent means to acquire true self-knowledge. This devotion to the Supreme Spirit implies service to one's fellow-men, for they are expressions of that Spirit.

The effort to realize the true nature of the

Soul, to express its infinite powers and possibilities, and to obey in every thought and act the laws of one's being, will in time so perfect the sheaths of the Soul that they will be worthy instruments for its use. Until this is accomplished the great purpose of existence is thwarted. No greater service can be done to the race than this effort thus to perfect one's self, in emulation of Those who have accomplished this great task and who have offered up all in the service of their fellow-men.

ANIMALS.

Are animals subject to the law of Karma? If so is there not an element of injustice here, since animals can not be considered as ethically responsible?

The law of Karma acts universally, and therefore animals are not excluded. Learn to look upon Karma as action and the result of action. Do not lay too much emphasis on what may be called its punitive aspect. It is true that animals have no ethical responsibility, but at the same time their evolution is the result of their experiences. It would seem that while the relationships between animals and men is productive of an enormous amount of suffering to the animals it must also hasten their progress, and in this way they are compensated. The same relationship also results in the incarnation of vast numbers of animal monads that would otherwise have to wait for indefinite periods, and here we have another example of the compensatory workings of Karma. The subject is an obscure one, but if you will look upon Karma in its broader aspects, and not as being necessarily punitive, you will find that the difficulties are not so great.

There is a mystery in life-a mystery which has never been fathomed, and which appears greater, the more deeply the phenomena of life are studied and contemplated. In living centres-far more central than the centres seen by the highest magnifying powers, in centres of living matter, where the eye can not penetrate, but towards which the understanding may tend-proceed changes of the nature of which the most advanced physicists and chemists fail to afford us the conception; nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation, inasmuch as they are certainly of an order or nature totally distinct from that to which any other phenomena known to us can be relegated .-Projessor Beale.

Man's character is his fate.-Herakleitos.

EASTER ISLAND.

A lecture recently delivered by Professor C. A. Kofold of the Department of Zoölogy of the University of California on "A Visit to Easter Island" is a reminder of a mystery of the Pacific Ocean that is still unsolved by science. Professor Kofold conducted work on the island in 1905 and he brought back vivid stories of the five hundred and fifty-five enormous images carved from the solid rock. He tells us that of the hundreds of islands in the Pacific this is the only one in which the art of writing was developed.

But Professor Kofold was by no means the first to draw attention to Easter Island and its colossal images. The author of *The Source of Measure* says, "The Easter Isles in Mid Pacific present the feature of the remaining peaks of the mountains of a submerged continent, for the reason that these peaks are thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have, of necessity, occupied a widely extended area. On the backs of these images is to be found the 'ansated cross' and the same modified to the outlines of the human form."

It may be remembered that H. P. Blavatsky makes many references to these Easter Island statues in the Secret Doctrine. She speaks of the Island as being "part of a continent buried under the seas nearer 4,000,000 years ago than 20,000." But her most interesting reference is in the second volume on page 234, where she says, "The Easter Island relics, for instance, are the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken, to recognize at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast, though different in features-of a distinctly sensual type, such as the Atlanteans (the Daityas and 'Atalantians') are said to have had in the Esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia-those near Bamian, for instancethe portrait-statues, tradition tells us, of Buddhas belonging to previous Manyantaras; of those Buddhas and heroes who are mentioned in the Buddhist and Hindu works as men of fabulous size, the good and holy brothers of their wicked couterine brothers generally, just as Ravana, the giant king of Lanka, was the brother of Kumbhakarna; all descendants of the Gods through the Rishis, and thus, like 'Titan and his enormous brood' all 'Heaven's first-born.' These 'Buddhas,'

though often spoilt by the symbolical representation of great pendant ears, show a suggestive difference, perceived at a glance, in the expression of their faces from that of the Eastern Island statues. They may be of one race—but the former are 'Sons of Gods'; the latter the brood of mighty sorcerers. All these are reincarnations, however, and, apart from unavoidable exaggerations in popular fancy and tradition, they are historical characters."

The student will find many other references to Easter Island and its statues in the pages of the Secret Doctrine and of Isis Unveiled. Doubtless science will continue yet awhile to bruise its head against unescapable fact and to express its incredulity of the vast periods of time that represent the scope of human history, but those facts will eventually be too strong for it. Some dawning intelligence may even break on the minds of the theologians, who are well assured that the Easter Island statues represent the twelve tribes of Israel and that here we have one more evidence of the world-wide influence of Christian tradition.

WISDOM FROM "THE SECRET DOCTRINE."

The Occultists have been accused of worshipping Gods or Devils. We deny this. Among the numberless hosts of Spirits-entities that have been or that will be menthere are some immeasurably wiser than the human race, higher and holier than the highest saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, and some also who are far worse and inferior to the lowest savage. It is these last who command the readiest communication with our Earth, who perceive and sense us, as the clairvoyants perceive and sense them. close proximity of our respective abodes and planes of perception are, unfortunately, in favor of such inter-communication, as they are ever ready to interfere with our affairs for weal and woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psychopathic persons, see-and occasionally talk with-"spirits," we answer the question by several other queries. We ask: Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucination? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our normal senses (so-called) do not reveal at the same time vistas unknown to the healthy man by throwing open doors usually closed against your Scientific (?) perceptions; or that a psychospiritual faculty does not forthwith replace the loss, or the temporary atrophy of a purely physical sense? It is disease or the exuberance of nervous fluid which produces mediumship and visions-hallucinations as you call them. But what does Science even know of Mediumship? Truly were the modern Charcots to pay attention to the delirium of their patients from a more psychic standpoint, Science—Physiology especially-might more benefited than it is now, and truth have a wider field of fact in its knowledge.-Vol. II. p. 387.

From Phidias down to the humblest workman in the ceramic art, a sculptor has had to create first of all a model in his mind, then sketch it in dimensional lines, and then only can he reproduce it in a three-dimensional or objective figure. And if the human mind is a living demonstration of such successive stages in the process of Evolution, how can it be otherwise when Nature's Mind and creative powers are concerned?—Vol. 11, p. 607.

There can be no manifestation of consciousness, semi-consciousness, or even "unconscious purposiveness," except through a vehicle of Matter.—Vol. 1, p. 350.

The pure Object apart from consciousness is unknown to us on the plane of our three-dimensional world, for we know only the mental states it excites in the perceiving Ego.—
Vol. I, p. 351.

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically.—Vol. 1, p. 423.

To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does.—Vol. I, p. 495.

The day is fast approaching when it will be confessed that the Forces we known are but the phenomenal manifestations of Realities we know nothing about—but which were known to the Ancients, and by them worshipped.—Vol. 1, p. 555.

There is a regular circulation of the vital fluid throughout our System, of which the Sun is the heart—like the circulation of the blood in the human body; the Sun contracting as rhythmically as the human heart does at every return of it. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years to circulate, and a whole year to pass through its auricle and ventricle before it washes the lungs, and passes thence to the great arteries and veins of the System.—Vol. 1, p. 591.

SONGS OF KABIR.

All things are created by the Om;

The love form is his body.

He is without form, without quality, without decay:

Seek thou union with Him.

But that formless God takes a thousand forms in the eyes of His creatures:

He is pure and indestructible,

His form is infinite and fathomless,

He dances in rapture, and waves of form arise from His dance.

The body and the mind can not contain themselves, when they are touched by His great joy.

He is immersed in all consciousness, all joys, and all sorrows;

He has no beginning and no end;

He holds all within his bliss.

O Sadhu! Purify your body in the simple way.

As the seed is within the banyan tree, and within the seed are the flowers, the fruits and the shade:

So the germ is within the body, and within that germ is the body again.

The fire, the air, the water, the earth and the æther; you can not have these outside of Him.

O Kazi, O Pundit, consider it well: what is there that is not in the soul?

The water-filled pitcher is placed upon water, it has water within and without,

It should not be given a name, lest it call forth the error of dualism.

Kabir says: "Listen to the Word, the Truth, which is your essence. He speaks the Word to Himself, and He Himself is the Creator."

() Brother, when I was forgetful, my true Guru showed me the Way.

Then I left off all rites and ceremonies, I bathed no more in the holy water:

Then I learned that it was I alone who was made, and the whole world beside me was sane; and I had disturbed these wise people.

From that time forth I knew no more how to roll in the dust in obedience:

I do not ring the temple bell:

I do not set the idol on its throne:

I do not worship the image with flowers.

It is not the austerities that mortify the flesh which are pleasing to the Lord:

The man who is kind and who practices righteousness, who remains passive amidst the affairs of the world, who considers all creatures on earth as his own self, He attains the Immortal Being, the true God is ever with him.

Kabir says: "He attains the true Name whose words are pure, and who is free from pride and conceit."

I do not not know what manner of God is mine.

The Mullah cries aloud to Him: and why? Is your Lord deaf? The subtle anklets that ring on the feet of an insect when it moves are heard of Him.

Tell your beads, paint your forehead with the mark of your God, and wear matted locks long and showy: but a deadly weapon is in your heart, and how shall you have God?

-Songs of Kabir. Translated by Rabindranath Tagore. The Macmillan Company.

It is one light which beams out of a thousand stars. It is one soul which animates all men.—Emerson.

Whatever hath no beginning may be confident of no end.—Sir Thomas Browne.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 14.

SAN FRANCISCO, Saturday, April 3, 1915.

Price 5 Cents

REFORM.

A small volume on "Theosophy and the Woman's Movement," by Mrs. C. Despard, supplies us with one of the latest examples of the things that ought not to be done. Mrs. Despard is the president of the Woman's Freedom League of Great Britain. She is also the sister of Sir John French. She is known widely as a conscientious, intelligent, and aggressive force in the domain of social reform. If she occupied a less conspicuous position her identification of Theosophy with the Feminist or with any other Movement would lose much of its importance, but her place in the public mind, a place accorded to her by her abilities and birth, are such as to demand a rectification of the mistake into which she has fallen.

Now Theosophy has no relation whatsoever with the Woman's Movement, except such relation as it may find a common basis of human brotherhood. If Mrs. Despard, as a Theosophist, believes that the Woman's Movement will advance the cause of human brotherhood. as evidently she does, it becomes her duty to aid that Movement. If there are other Theosophists who believe that the Woman's Movement would retard the cause of human brotherhood, and there may be such persons, it would be their duty to oppose it. But there can be no justification for saying either that Theosophy is a champion of the Movement or its enemy. Theosophy is a system of philosophy put forward in order to prove that human brotherhood is the law, and the only law, of human life. Individually we may draw such inferences as we please from that philosophy. Indeed it is our duty to draw inferences and to call upon it for guidance in all the decisions that demand our attention. But we have no right to say that such inferences and such decisions are identical with Theosophy, seeing that there may be others, equally sincere, whose inferences and decisions are diametrically opposed to our own.

A glance at the impasse into which Mrs. Despard's example might lead us is sufficient for our warning. If Mrs. Despard may be so sure that Theosophy is identical with the Woman's Movement there may be others equally sure that Theosophy is identical with Prohibition, Anti-Vivesection, Vegetarianism, Fruitarianism, Homeopathy, and Osteopathy. And what about the Recall, an appointive Judiciary, and Free Silver? What about Public Ownership and the Single Tax? Why stop anywhere? There may be Theosophists-probably there are-who believe that all of these things would advance the cause of justice and human brotherhood. But they do not upon that account assert that they are identical with Theosophy. They may believe themselves to be inspired by Theosophy to various advocacies and activities. Perhaps they are. But even the fanatic will see that if Theosophy is to be identified with Prohibition, for example, it excludes all who are not prohibitionists, or

single-taxers, or vegetarians, or whatever else the particular enthusiasm may happen to be. If Mrs. Despard's example were to be followed generally there would be no Theosophists at all. No one would be able to escape the ban of heresy from some other Theosophist whose narrow platform of reform he did not happen to share.

And perhaps we may go further still and suggest that a time-consuming championship by Theosophists of some particular social cause appears to indicate an inadequate valuation of Theosophy itself. Now the Woman's Movement may be all that Mrs. Despard thinks it to be. It may be urgently recommended alike by justice and by reason. But it is evident that if the whole of her programme were enacted tomorrow there would be no change whatsoever in the sum of human selfishness. It might prevent certain selfish and cruel persons from acting in certain selfish and cruel ways, but it would effect no change in human nature. The idea that human nature can be altered or modified by a legislative vote is too grotesque for consideration. During the last hundred years there have been innumerable changes in our social system, and every one has been heralded and recommended with the confident assurance that at last the millennium was clearly in sight. But the millennium is not in sight. Something quite different from the millennium is in sight. not the gates of heaven that are swinging open, but rather the gates of hell. We have forgotten that human happiness has no other enemy than human selfishness. and that there can be no advance in happiness save at the cost of self. Of what value is it to attack the symptoms of the disease while the poison that produced the disease not only remains in the system, but is steadily reinforced by the bastard philosophy of a popular materialism and the corroding formalisms of religion? All the reforms that are now advocated with such fervor may in themselves be good things. Unquestionably many of them are good things, but of what permanent value can they be so long as the personal selfishness, the root of all evils, remains not only unchecked and prolific, but actually cherished and applauded as the mainspring of human progress?

Therefore it would seem to be a matter

of economy to cut down the tree at it. roots rather than to attack its innumerable twigs with a manicure scissors. And the only possible radical action is the promulgation of a philosophy that appeals, not on the strength of authority. unchallengeable though it is, but on its reasonableness and its inclusiveness. Wherever there is a grasp of the fundamental principles of Theosophy, of the unity of Life, of Reincarnation, of the universal reign of law, there at once is the nucleus of a social system from which justice and honor and goodness must spring as spontaneously as a flower from its stem. What need can there be for causes, or crusades, or agitations, in a humanity that is disposed to base all its activities upon altruism, that recognizes the identity of all its parts, and the impossibility of a happiness that is not shared by all? Would there be any need of a Woman's Movement in such a society as that? Would there be any privileges to be snatched one by one like fortified trenches from an enemy? Would there be monopolies, or aristocracies, or tyrannies? And, conversely, can such evils ever come to an end, can they ever be compelled to do more than shift their ground and the manner of their operation, without some basic change in human thought? And can there be any actual reform, can there be anything that shall be other than a sham and a pretense. without such a basic change in human thought? Experience answers the question for us, and in the negative, seeing that for centuries we have been trying to reform ourselves by artificial changes in our social system with the net result that we are now deeper in the mire than ever before, and still sinking under the weight of malice and of hate. This should be clear enough to Mrs. Despard, and it should have saved her from the mistake of identifying Theosophy with some particular ameliorative scheme that must like all other such necessarily fail schemes without that change in human thought that it is the mission of Theosophy to produce.

We thus see that chemical variety, so far as we can grasp its inner nature, depends upon numerical relations, and we have further found in this variety a ruling law for which we can assign no cause; we find a law of periodicity governed by the number seven.—

Hellenbach,

THE WILL

Is there any way by which the Will can be strengthened?

Of course there is. It can be strengthened first by liberation and then by exercise.

The idea that the Will is not free may be a surprising one. But you will see that it is true if you will stop to analyze your own actions. Perhaps you are exercising your Will for what is called success, for money, and for the things that money will buy. But in this case you will see that it is actually the desire for success and for money that stands at the helm and that dominates the Will. The Will is not free.

Now there are two directions in which the Will can move, just as a man who is standing by a window can look outward upon the street or inward to the room. In the same way we look outward through the windows of the senses and we desire and then will to possess the things that the senses disclose to us. Like a child in a toy shop, we are attracted by one thing after another, and we strain in this direction and in that in the effort to gratify our acquisitiveness. But to how many of us does it occur that the Will can be exercised toward inner attainments as well as outward acquisitions, but it can never move in both directions at the same time? And after it has acquired the habit of looking outward through the senses it is very difficult to compel it to turn around and occupy itself with inner attainments. But until it has done so it is in bondage to the senses and it is not

One of the ancient philosophers once compared this capture or bondage of the Will with the method used in India to catch monkeys. The hunter places some sugar in a narrow-necked hottle and leaves it in the forest. Now the monkey can put his open hand into the bottle, but as soon as he has clenched his hand upon the sugar he can not draw it forth. And because he is only a monkey he can not bring himself to the point of abandoning the sugar and so escaping. So is it, said the philosopher, with man. If he could withdraw his hold upon objects of sense he would then be free, but he can never be free until he does so. His Will must remain in bondage.

Now you may see further that the Will is always accompanied with imagination. If I desire a thing I imagine myself to be in possession of it. That is to say I make a picture of myself as in possession of the coveted object, and this picture drives me on to its acquisition. Now this is also true of the Will to inner attainment. I must imagine myself to be in possession of it. The man who wishes

to exercise divine wisdom must imagine himself to be divine, that is to say he must make a picture of himself as a divine being. That is the meaning of the reiterated "That Thou Art" of the ancient books. That is the explanation of the text, "As a man thinketh in his heart, so is he." There are no limits to this power of the imagination in conjunction with the Will, but the power must be exercised in imitation of the Cosmic Will, which makes for unity. If we say to ourselves that we are miserable sinners, then in very truth we are miserable sinners. If we call ourselves worms, then worms we are. And if we call ourselves Gods, then at once Godhood becomes a fact for us.

But it is not easy to do this. Every atom of our nature has been polarized by wrong thinking into the conviction of finiteness and limitation, and the moment the attention is removed its reverts to that conviction. To reverse this polarity is slow work and toilsome, but at every step on the road we feel the Will to be growing stronger. And actually there is no other way.

RACIAL CYCLES.

Professor J. A. Cramb, whose predictions of the war aroused general attention, has written a volume on the "Origin and Destiny of Imperial Britain" that appears to be saturated with theosophical ideas of racial cycles. And that he actually had a theosophical basis for his speculations is somewhat borne out by his opening remarks that life itself and all its modes are transient, "but shadows cast through the richly tinted veil of Maya upon the everlasting deep of things."

The learned author perceives clearly enough that there is a certain resemblance between the life stories of the great world races and that they have all risen and fallen in obedience to a certain law of periodicity. deed the resemblances are so great, the law so discernible that it is possible to assume the rôle of the prophet and in some measure to predict the future from a study of the past, All nations pass through certain ordered phases, and it is possible to identify these phases, to compare them one with another and so to foresee the phases that are ahead of our own race and the fate that is in store for us. Death, he says, is nothing, and the decline of empires is but a change of form. But the forms of Persia, Rome, and the Empire of Akbar have passed away. Will ours do so also?

But in this effort to find the correspondences between one race and another he cautions us to be careful. We must discriminate between childhood and senility, since the phenomena may be similar. The rising and the receding tide may trace the same mark upon the sands, but it is the same tide only in appearance. It was once the fashion to suppose that the American Indians were in the same position as the Germans described by Tacitus and that they were fated to a world empire. But the Indians were old and dying, and the Germans were young and growing. At the moment they occupied the same positions, but in the one case the tide was ebbing and in the other it was flowing.

And so Professor Cramb sets himself to ask the age of the British race and to seek for its corresponding period in the Roman Empire. He suggests that the era of Romulus and the early kings, Numa, Ancus, and Servius, may be regarded as an epoch in Rome's history analogous to the period in England's history between Senlac and the constitutional struggle of the thirteenth century. The former is the period in which the civic unity of Rome is completed. The latter is the period in which the national unity of England is completed. Rome had become conscious of herself as a city, and England as a nation. Magna Charta and the Servian Code may thus be regarded as analogous and as marking corresponding stages.

But we need not enter too closely into the striking parallels which the author sets before us, although his final question is too interesting for omission. He asks, With what period in the history of Rome does the present age correspond? Roughly speaking, he says, "it corresponds with the period of Titus and Vespassian, when Rome had still a course of three hundred years to run, with the period of the early Abbassides, when the fall of the Saracenic dominion is still some four centuries removed."

But Professor Cramb believes that a cyclic moment has now struck which marks the dawn of a new era. He says that nature seems to be pondering some vast and new experiment. The world stage is set as for the opening of a drama which, at least in the magnitude of its incidents and the imposing circumstances of its action, will make the former achievements of men dwindle and seem of little account.

That there should be such resemblances between the life stories of the races, that the same characteristics and tendencies should reproduce themselves so faithfully, is by no means among the least of the arguments for reincarnation. Instead of the workings of a certain imitative periodicity we see the emergence of the same egos again and again upon the same stage, and with the same ideals that they strive dimly to bring to reality. Just as it is the same particles of water that in successive tides encroach more and more upon the land, so it is the same lives that are brought again and again into incarnation forever to face the ancient problem of human brotherhood, and in successive ruins and calamities to learn the lesson of a spiritual self-consciousness.

THE LANGUAGE OF THE SOUL.

The term "language of the Soul" may have different meanings. It is often applied to music and poetry. But from the theosophic standpoint the meaning is very different. In using the word "language" no particular speech is meant. Again, in regard to Soul, Theosophy states that Soul is the perceiver, vision itself, pure and simple. Soul is of the same power or potentiality in all, and becomes a potency as the instrument through which its functions is perfected. All instruments are the result of the souls inhabiting them. The Soul itself is the real Self of man and the Self is the same in each being.

Supposing there to be a language of the Soul, what would it be capable of expressing? Surely every experience through which it has gone. As our continuity of consciousness is preserved through all successive events and changes the language of the Soul would give us all that had ever been gained through experience; in other words an adequate expression of the nature and capabilities of the Soul. Spoken languages, per se, amount to very little, for they all express the feelings and emotions of man, and these emotions and feelings have ever been the same. must be some medium through which the result of experiences, the nature, thoughts, and feelings, of individuals, may become known to us, no matter what language we speak; a means whereby we may read back of the language and know the thoughts and feelings which underlie the spoken word, or which reveal the nature of another's thoughts, more accurately indeed than if they were expressed. The language of the Soul then can not be any spoken language, in the sense in which those words are ordinarily employed.

Theosophy states that matter is in seven states or degrees of substance, and man is clothed in sheaths of each and every one of these seven differentiations of substance. Seven, indeed, is the keynote of nature, the number used in the upbuilding of the manifested aniverse. As we know from physical science, there are seven notes in the musical scale, and seven colors in the spectrum. Each



color represents a distinct state of matter. So again the real sounds in the octave indicate different states of matter. There are other octaves of color so high and so low that our eyes perceive them not. The same is true of sound. Now, the language of the Soul is not any spoken language, but one shown in color, sound, and symbol. For here, symbol has its meaning. Color, sound, and form present the language of the Soul. Colors may be heard, and sounds seen, for both are different rates of vibration.

We are spiritual beings who have reached in our evolution a stage of progress beyond others. We are on a path which moves onwards and upwards. Although we are working in the dark in these bodies of ours, yet the knowledge of our true spiritual nature is in ourselves. This we can realize if we will but think along the lines of the occult teachings.

Evolution proceeds in cycles, and this law can be made serviceable in the spiritual life. Through conscious and determined will-power, for example, we can bring through to waking consciousness the knowledge we possess during sleep. The same law applies to periods between earth lives, for sleep is an example in miniature of death, and what is true of one state is true of another. During sleep we enter into a state of consciousness which is that of our true spiritual nature. Then we are more fully conscious than at any other time. Even in dreams we have all our senses with us, and this, in itself, is an evidence that there is a continuity of consciousness. The differences in our dreams are due to the differences in our modes of daily thinking. According to our thinking our brains grow susceptible to thoughts and impressions in harmony therewith. Our thoughts are many and varied, and these thoughts manifest in many combinations of sound and color. If we were acquainted with ourselves we could see sound and hear color. To reach these higher planes of being, to make our brains receptive to, and able to transmit, this language of the Soul. our daily thinking should be of a character in harmony with our spiritual nature.

Theosophy endeavors to present to man an idea of what he really is, that he is actually spirit, consciousness, and that this spirit is in its nature eternal. With us, and within us, here and now, is all the knowledge we have stored through the ages. All this can be used. We are at present moving along a false path and nothing can remedy this but a firm determination, carried out, to follow along the lines which lead to spiritual knowledge. Man, with a knowledge of spiritual nature, has supreme control over material conditions,

In dreams we are sometimes instructed, and when the voices of the outer senses is stilled there are Beings in higher states of consciousness who try to help us. When the brain has been trained to register the vibrations of the higher nature something of the vast knowledge of the past is recovered. But this higher knowledge can not be obtained if the motive is to possess it for one's self. Our duty is toward the best interests of our fellow-men. This attitude, this motive, opens the flood gates of the Soul's knowledge.

This true knowledge is obtainable by each and all. It is indeed within the depths of our consciousness. Ours can, and should be, the power of spiritual perception if the false ideas we hold are but crucified. The Ego would then be free from all delusions which cause it to be involved in suffering.

There is then a language of the soul, which, to the eyes of the seer, reveals itself in color, sound, and symbol. Each of us has his own method of symbology, his own method of sound and color. Each must find out for himself his own place. Wherever he finds himself others are with him. Never will he find himself alone. It is our duty, our privilege rather, step out as Soul, and find that path that all the saints and sages have trod. We can take that step now, or in many lives hence, and in the meantime suffer all that wrong direction brings.

LEMURIA.

"We have as evidence the most ancient traditions of carious and wide-separated peoples -legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages, and in the traditions of the richest literature in the world -the Sanskrit literature of India-there is an agreement in saying that, ages ago, there existed in the Pacific Ocean a large Continent, which by a geographical upheaval was engulfed by the sea (Lemuria). And it is our firm be lief . . . that most, if not all, of the islands from the Malayan Archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man, never had nor could have any intercourse with, or even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea; that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the Ocean, by command of the Gods, and



to punish them for their incessant quarreling, swallowed them up. Notwithstanding the geographical fact that New Zealand, and Sandwich and Easter Islands, are at a distance from each other of between 800 and 1000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fiji, Tahitian, Samoan and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans: yet they one and all maintain that their respective countries extended far toward the West, on the Asain side. Moreover, with very small differences, they all speak dialects evidently of the same language, have the same religious beliefs and superstitions, and pretty much the same customs. And as few of the Polynesian Islands were discovered earlier than a century ago, and the Pacific Ocean itself was unknown to Europe until the days of Columbus, and these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. Chance would have to change its name and meaning, were all this due but to chance alone."-H. P. Blavatsky.

"A great series of animal-geographical facts is explicable only on the hypothesis of the former existence of a Southern Continent of which the Australian mainland is a remnant . . . (The distribution of species points to the vanished land of the south, where perhaps the home of the progenitors of the Maki of Madagascar may also be looked for."—Professor Schmidt.

"The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Java and Borneo do essentially form a part of a former Australian or Pacific Continent, although some of them may never have been actually joined to it. This continent must have been broken up not only before the Western Islands were separated from Asia, but probably before the extreme southeastern portion of Asia was raised above the waters of the ocean, for a great part of the land of Borneo and Java is known to be geologically of quite recent formation."—A. R. Wallace,

"Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean."—Haeckel,

MAN

"Lift up your mind in the spirit and see that the whole of nature with all the powers therein, with its depth, width, and height, heaven and earth, all that is therein and above the heavens, is the body of God, and the powers of the stars are the arteries in the natural body of God in this world."

The immortal spirit of man is the only consciousness in all this sea of consciousness that has arisen to individualization. Step by step it has arrived at this stage, a god in the midst of conditioned existence. And stage by stage, through day after day, through life after life, with here an awakening and there an awakening, it has emerged into the kingdom of spiritual wisdom to which there remains nothing else to be added.

It is impossible in such a sweep of granden. and law as life presents to doubt that its purpose is a definite one. And the same purpose exists throughout life. All nature is the same nature. Her laws are operated by the one motor power playing throughout; her substances in every department are of the same Force and substance, spirit and elements. matter, are the two aspects of the one reality on a cycle of necessity through the density and darkness of material diversity, outward and upward to spiritual self-consciousness For all the elements of nature and all the forces of nature exist in the mineral kingdom, although latent, but the consciousnesdesiring to express itself has no organism in that kingdom able to feel or move in separate growth. And so these are created in the vegetable kingdom through this same desire for self-manifestation. And once more the vegetable kingdom contains all the ele ments, but the life power therein, still moving toward self-conscious expression, would now fashion organisms able to see and hear and taste, and so the animal kingdom appears upon the scene. And now consciousness would fashion to its use an organism capable of thought and will, and this is man. There remains nothing beside. He contains the whole, but now must the sense of separateness suffer until it learns the all-pervadia; unity of life, and then will it arise with itwisdom of experience.

In this great scope of evolution there is no difference except of degree, no purpose except to understand. There must ever have been the knowers of that purpose and there must always have been those who had not arisen to understanding. Those who have known must have left their records, as there must also be a record of the strivings of those who were not ripe to understand. However harmoni-

ously nature proceeds throughout the kingdoms below man, apparently something different happens in the case of humanity. Here the calm dignity of accord that moves through earth and sea and sky gives way, and vice and misery are born. Men struggle in a maze of doubt and fear. They learn to hate, to compete, and to lie. They struggle to grasp a measure of happiness lest the bountiful law shall grudgingly deny them. No wonder men ask why, however much the knowing has been, and is, a possibility. It rests on a recognition of man's true nature.

That man's nature is composite is recognized, and it needs only the further recognition that he is not the transitory puppet of time and place, but the one eternal reality. He has a body composed of the same elements as the animal bodies. He has a brain, also of matter and similar to his body, but of finer texture, and this brain is the link between the lower kingdoms of nature and the perceiver, the ego, the real "I." In this perceiver is centered that directing force behind the elements, that vast ocean of life in which moves every variety of existence. It is this one eternal universal spirit of life which is on its pilgrimage from unity to diversity, where, as individualized consciousness, it must now realize its unity. Having started its cyclic course it acts and reacts within itself, every combination, every action, having its effect, which in turn becomes the cause of a new effect. But by reason of the separate instruments of body and brain there seems to be a separate thought, a separate will, a separate need. And acting on this wrong basis does man himself set up the cause of suffering. And now only knowledge can be of avail for his release. In its light he will see life as one great whole with its supreme purpose of unity and harmony.

WISDOM FROM "THE SECRET DOCTRINE."

Fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man,—Vol. II. p. 300.

No sooner had Spirit descended than it was strangled in the coils of Matter.—I'ol. II. p. 301.

The cross and circle are a universal conception—as old as the human mind itself. They stand foremost on the list of the long series of, so to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries.—I'ol. II. p. 586.

The "still greater and still more exacting

divinity" than the God of this world, supposed to be so "good"—is Karma. And this true Divinity shows well that the lesser one, our inner God (personal for the time being) has no power to arrest the mighty hand of this greater Deity—the Cause awakened by our actions generating smaller causes—which is called the Law of Retribution.—I'ol. 11. p. 585.

Let those who are satisfied with the smoke of the Fire remain where they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

-Vol. II, p. 601.

To the Eastern Occultist the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas, the Ego, to liberate itself from the thraldom of sensuous perception, and see in the light of the one eternal present Reality.—I'ol. 11. p. 621.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 Send ten cents, yearly. stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge---Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 15.

SAN FRANCISCO, Saturday, April 10, 1915.

Price 5 Cents

CHURCH REFORM.

The position of the churches was serious enough even before the outbreak of the war had set the seal of moral failure upon the chapter of structural collapse. It is very much more serious now. We may at least have believed that institutional religion was doing something to keep closed the floodgates of human passions and to narcotize discontent into patience and resignation. But since it is not doing even this, it is to be feared that a good many may ask, indeed are already asking, why it is allowed to cumber the ground. To be alike costly and useless and undecorative is a combination little likely to appeal to a commercial age.

And it may be said in justice to the churches that they seem fully aware of their own critical position. Volume after volume issues from the religious press, each more insistent than its predecessor on the need for some new alignment of religious forces that shall reëstablish a popular loyalty now so perilously close to extinction. Innumerable statistics are urged upon our attention to prove the waning in church attendances, in church subscriptions, and in church activities. The alarm, one might almost say the panic, is unmistakable. And still there is no sound of a clear voice showing the way to safety.

It is a curious indication of what may be called the spiritual blindness of the day that the churches, having been . brought almost to the point of extinction by materialism, should now clamor so ceaselessly for more materialism as the remedy for their ills. During the last year at least a dozen important books, written by important men, have tried first to diagnose the disease of the church and then to prescribe the cure. With the diagnoses we need not concern ourselves. They are mournfully statistical and tearfully accurate. But the recipes are of the most surprising kind. A glance at the index of any of these volumes leads us to wonder if we are reading a treatise on religion or a political handbook. For here are chapters and sections on every one of the political proposals now before the world, from tariffs to eugenics, from armaments to feeding bottles, from corporations to vaccination. There are disquisitions upon germs, and we are implored to swat the fly and to sterilize the milk. The churches, we are told, having utterly failed in the cure of souls, will now proceed to the cure of bodies. Henceforth the way of salvation is to be through the political convention. The kingdom of heaven which cometh not by observation may perhaps be beguiled through the mediation of the ballot-box. The churches must all become "civie centres.

It is a dreary spectacle, and increasingly dreary because of the spiritual blindness that it betokens. For the people have deserted the churches, not because of a distaste for spirituality, but because they have been compelled to seek for



spirituality elsewhere, because they have asked bread of the churches and been given a stone. Matthew Arnold once denounced the figments of orthodoxy as fairy tales, but he was unduly lenient. They are not fairy tales. Fairy tales are the wholesome delight of children and savages, but not even children and savages can tolerate such coarse uglinesses as these. One would have sup posed that even the bland complacences of the theologian could understand the portent of spiritualism, of new thought, of mental healing, and of psychic research. For these things indicate a passionate revolt in search of that very spirituality that the churches tell us is on the wane. They prove to us once more that the denial, the degeneracy, of religion must be followed by superstitions and by eccentricities, and that when the spiritual teacher disappears his place is invariably taken by the fortune-teller, the augur, and the necromancer. That is actually what is happening at the present moment, and the churches have no better remedy than political agitation and voting machines. Why, the old dogmas were better than this. Do they not know that they are already dispossessed in favor of the inanities of new thought and psychic research, and that the new priesthood of mediumship and hypnotism is in our midst? And in response to this they wring their hands helplessly and offer us a political ticket.

There is, of course, a real remedy, if there be but the wit to take it. From the time when Christianity was first given to the world its downward path has been marked by successive repudiations of the Theosophic truth upon which it was founded. From the conscious fraud of some of the "holy" fathers who deliberately suppressed whatever seemed to stand in the way of their ambitions down to the nathropomorphisms and materialisms that were the result of mere ignorant stupidities we have seen theology become increasingly inhospitable to spiritual thought and to spiritual truth. set itself in furious hostility to science when science represented truth and knowledge, and it groveled in abasement before the science that had become false. It lost all knowledge of the spiritual nature of man and of the reign of a moral law. Not only did it possess no acquaintance with spiritual things, but it denied

and derided the possibilities of such acquaintance. And it persecuted those who were sent to it.

Now if the church wishes to regain its lost ground it must retrace its steps. It must go in search of that gnosis that was in the possession of its founders and that was veritably the tree planted eastward in Eden whose leaves were for the healing of the nations. The early Christian church taught of reincarnation and of an immutable and implacable law that called the soul back into earth life, there to meet the Nemesis that it had earned. Why does the church no longer teach reincarnation as it was taught by Christ and by his immediate followers? Why has it expunged the only part of its original system that makes life worth living and death worth dying, that explains the vicissitudes of human fate and fortune, that can enhearten misery, and abash the pride and the ambition that torture and enslave? The early Christian mystics taught the unity of life, its progressive ascent through all the kingdones of nature, and the ultimate perfectibility of human nature through the practice of brotherhood. Why does theology no longer teach these things? Would they not have a greater reformative value than eugenism with its nastinesses and its barbarities or than coercive legislation with its inevitable crop of animosities and resentments? Is not human love better than a ballot-box, and are men ever likely to love each other at the word of command from a pulpit, like soldiers on parade? Have they not a right to demand some comprehensive scheme of philosophy in which love shall take its essential part?

Christianity once possessed such a scheme of philosophy as this. It did not discover it. In the words of St. Jerome it had never been absent from the world, although it had been proclaimed anew from age to age. It was the Theosophy Christianity which had been builded, upon which all religions have been builded, and without which all religions must fail. And so if the Christian churches wish to regain their lost ground they must go back in their own history until they once more find that same Theosophy. They will not then complain of waning audiences.

WHAT IS A CHRISTIAN?

The following reply was sent by a Theosophist to "Everybody's Magazine" in response to the question, "What is a Christian?"

When Jesus was asked to epitomize his teachings he said "Thou shalt love the Lord thy God with all thy heart and with all thy might and thy neighbor as thyself."

To understand what Jesus meant would necessitate considering the question of the ages. What is God? All people have had their own conceptions of Deity and these conceptions have always varied according to the nature of their intelligence. What is true of the past is also true of the present. Christianity has its own peculiar conceptions, other religions theirs. The fact to be observed is that all these are but conceptions, finite mental idols no nearer a reality than idols of wood or metal.

This Universe evolves from the Unknown. Let us postulate, then, according to the anciently universal Wisdom Religion, One Eternal Changeless Principle which is beyond speculation because it is beyond the range and reach of human thought. We can only say that it is the source of all. Now if everything in manifestation came from one source, the unmanifested, it follows that everything in the Universe, from Atoms to Gods, is identical in essence. The only difference between an atom and a man is a difference in degree, not in kind, that is, there is one bond of unity so universal and all-embracing that everything is included within its light. Such an organization must necessarily be a Universal Brotherhood.

Since we are all bound together in one great whole any injury to any one of the parts must affect the whole. By wronging one man we wrong not only ourselves, but the whole of humanity. Unless every one can be brought to understand and accept this as an axiomatic truth no brotherly feeling such as preached by all the great reformers and proeminently by Buddha and Jesus is possible on earth.

There is but one Spirit, Life, or Consciousness, and this expresses itself through the different forms, and these forms mirror a portion of the One Life and so produce a sense of separateness. We identify ourselves with forms instead of with the life which produces, sustains, and destroys forms. Jesus did not teach an outside God, but the "Father Within." The all-impelling law of the Universe is brotherhood. All men must act, and they must act either with the law or against it. Any action which springs from the idea of separateness is erroneous. The persistent

violation for eighteen centuries of the great altruistic law propounded and enjoined by the founder of the Christian religion must inevitably produce a corresponding catastrophe.

A real Christian is one who realizes unity and acts from that basis and for brother-hood, but since in evolution there are many degrees of intelligence, each must work according to the light he has. The man who lives the best he knows, that is, endeavors to guide his steps along the path which is trodden by every incarnation of the Christos or the Spirit of Truth, deserves to be called a Christian.

THAT THOU ART.

If we are a spark of the divine spirit and spirit is unchangeable, why do we need to evolve? That is to say, if we are Spirit what is there left for us to learn?

Is there not here a confusion between Consciousness and the states or conditions in which Consciousness finds itself? sponge into the ocean and its cavities become filled with water. The water in these cavities is still ocean water, but it is now conditioned by the shape and texture of the sponge and its compartments. The water itself is in every way identical with the water of the ocean, but it is now shaped and molded by environment. If we can suppose the enclosed water to have the power of intellection we can imagine it as forgetting its ocean origin and as believing itself to be carrying on a personal and separated existence. It no longer thinks of itself as a portion of the ocean, but as something apart. It may even forget the existence of the ocean, or deny it. But this does not destroy the fact that it is a part of the ocean. and with the potentialities of all the ocean forces.

Now Consciousness, like the drops of water in the sponge, is conditioned and limited by the matter that veils it. The electric light that shines through a soiled and dusty globe is the same as though it shone through a clear globe. The difference is in the media, not in the light. Once more, let us suppose that in the former case the resulting rays of light, thus obscured by the globe, have forgotten their original brilliance and purity. None the less those rays of light are the same as ever they were. They do not change. But do not carry the illustrations too far.

The difference between all states of Consciousness lies in the way in which that Consciousness thinks of itself. All the ascending kingdoms of nature, mineral, vegetable, animal, and man, are the result of the One Consciousness thinking of itself as at these vari-

man may claim his own birthright and realize his own nature is the message of Theosophy. Taking himself to be Spirit, Life, Consciousness, he may realize it by dwelling upon it. We are self-conscious beings with a tremendous past behind us. This knowledge that we possess in higher states of cnosciousness can be drawn upon in the waking state if we can but train our minds to become receptive to the truths of the soul. Were this accomplished death would mean no more to us than sleep, for we should then have attained true self-consciousness, the consciousness of our own immortality.

PLANTS.

The second-hand book shop does not yet contain all the text-books and scientific treatises that make a sharp distinction between living and dead, organic and inorganic matter. It is interesting in this connection to learn of the experimental work of Dr. Jagadis Chunder Bose, a professor of Presidency College, Calcutta, who has succeeded in making plants speak for themselves, as it were. Dr. Bose lectured in England before the Royal Institute and other learned bodies, and was then sent by the British government to the United States, where he has been acquainting American scientists with the facts that his investigations have brought to light. His experimeats prove that the sensations known to men and animals are felt even as keenly and quickly by plants.

To obtain these results Dr. Bose devised ingenious electro-magnetic recorders, on one end of their delicate thread being fastened a pointer to tap responses upon a receiving surface, while the other end was wound around the leaf or stem of the plant. The taps were regulated by means of synchronizing tone vibrations in order to overcome friction, and that nothing should in the least hinder the vibrations that the atimuli produced in the plant from expressing themselves in writing upon the recorder. The different sensations were set up in the plant by pinching it, striking it, by heating or cooling it, by giving it too much to eat and drink, or starving it, and in many other ways just such as cause shocks and sensations to men and animals. It was found that not only the well-known "sensitive plant," Mimose, is able to feel, but that all plants, even cabbages, peas, and other kitchen vegetables will prove themselves responsive, and responsive in exactly the same way as a man or on animal.

For instance a plant that had been stimulated to some muscular activity, such as the raising or lowering of a leaf, would, if this

movement were continued, begin to show fatigue, which increased with repetition of the actions until complete exhaustion entirely overcame its power. It was noticed that thin, scrawny plants were very excitable, like thin, scrawny persons, while the robust plants maintained a more even demeanor, not being so censitive to surrounding influences. Noises were found to have a decided effect. A highly excitable plant, if kept in a dark, quiet room for some hours would lose its excitability. Plants, like persons, become depressed on cloudy, rainy days. Indeed, Dr. Bose found plants so keenly sensitive that even the passing of a cloud was not without influence. The carbon dioxide of a badly ventilated room has the same effect of suffocation on plants as on people. Alcohol, when applied to a plant, causes it to be very much exhilarated at first and then very much depressed. When a plant has been gorged with food and water it behaves very much like a gorged animal. And on the other hand, when, by slow and steady alteration, its habits of life have been brought to the point of the greatest moderation it; sensibilities are so enlivened that Dr. Bose found it able to record even such stimuli as were altogether out of the range of other plants. It was found that cold causes plants to become numb and senseless, and that heat irritates and excites them. It was found that each respective poison has the same effects on plants as on animals and men. Furthermore, by starting with those plants to which a pulsatory movement of the leastets is well marked. as in the telegraph plant of India, Dr. Bese traced this curious phenomenon and found in it more than a superficial resemblance to the beating of cardiac tissue. These "spontaneous movements" as they have been called have long awaited a satisfactory explanation. Bose believes he has shown that there is no such thing as spontaneous movement. He has records showing continuous and regular pulsation over many hours, and these records show that the rhythmic pulsations of plant tissue are similar to those of animal tissue, that the same energy that makes a heart beat also causes a leaf to pulsate. Similar changes in the surrounding conditions of man, animal, or plant, cause similar changes in the rate of pulsation. Those stimuli that increase the rate of heart beat in man will also increase the pulsation in plant tissue. Those that retard the human heart in its rate of vibration have a like effect on the vibrations of plant life. Like causes produce the effect of death in both cases, whether it be from pulsation which becomes ever more and more rapid until it suddenly gives way at its limit of speed



in complete exhaustion or whether it be from pulsation which, acting under some influence, becomes ever more retarded until it finally comes to rest in so-called death. Dr. Bose succeeded in noting the precise moment when a plant gives up its life; its death spasm, even its last twitch, can be distinctly seen on his recorder. He found that plants go to sleep about twelve midnight and wake up about seven in the morning or even later. They are most awake and alive in the early part of the afternoon, and their vitality reaches its lowest mark between the hours of two and four in the morning. In this respect, too, there is a further analogy.

In commenting on the work of Dr. Bose the Scientific American says: "With his remarkable instruments Professor Bose has thus subjected plants to questioning shocks and recorded their answers. His records are in reality autographs which lay bare processes which have been wrapped in the profoundest mystery. The effects of environment, of stimulation, of variations in physiological activity, are written down in a script that is as intelligible as the printed word on the page. The plant proved to be more closely allied to the animal than we suspected. Indeed there is hardly any phenomenon of irritability observed in the animal which is not also found in the plant. . . . A remarkable series of studies which culminates in positive proof that inorganic matter is as responsive to crucial electrical tests as organic matter, whether it is living or non-living. The investigation described proves that there is no difference between plant and animal life in response to environment, and that the barrier long supposed to exist between the two is purely arbitrary. If all matter is alive, if it is wrong to set up barriers between the living and the nonliving, surely we must speak not of 'sciences,' but of 'science.' There is but one matter, one science, one truth, and all outwardly different matters, all sciences, and all truths are part of a great unity. It is poetically fitting that this should have been taught by a descendant of Hindu philosophers who arrived by sheer speculation at conclusions which he has verified with the objective methods of modern science. In this remarkable investigation, therefore, the synthetic intellectual methods of the East cooperate with the analytic methods of the West in a single mind. In science, at least, all nations must meet on a common ground of understanding, although half the nations of the world are at war."

The wise man keeps earnestness as his best jewel.—Dhammapada,

RUSKIN ON WAR.

It was very strange to me to discover this: and very dreadful-but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourished together, I found, to be wholly untenable. Peace and the vices of civil life only flourish together. We talk of peace and learning, and of peace and plenty, and of peace and civilization; but I found that those were not the words which the Muse of History coupled together: that on her lips the words werepeace and sensuality, peace and selfishness, peace and corruption, peace and death. I found, in brief, that all great nations learned their truth of word, and strength of thought, in war; that they were nourished in war, and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace; -in a word, that they were born in war and expired in peace.

Yet now note carefully, in the second place, it is not all war of which this can be said -nor all dragon's teeth, which, sown, will start up into men. It is not the ravage of a barbarian wolf-flock . . . But the creative or foundational war is that . . . in which the natural ambition and love of power of men are disciplined into the aggressive conquest of surrounding evil; and in which the natural instincts of self-defense are satisfied by the nobleness of the institutions, and purity of the households, which they are appointed to defend. To such war as this all men are born; in such war as this any man may happily die; and forth from such war as this have arisen throughout the extent of past ages all the highest sanctities and virtues of humanity.

Hour after hour the cards were fairly shuffled.

And fairly dealt, but still I got no hand:
The morning came, but I, with mind unruffled.
Did simply say: "I do not understand."

Life is a game of whist. From unseen sources
The cards are shuffled and the hands are
dealt.

Blind are our efforts to control the forces

That, though unseen, are no less strongly
felt.

I do not like the way the cards are shuffled.

But still I like the game and want to play:

And through the long, long night will I unruffled

Play what I get, until the break of day.

-Eugene F. Ware.

The whole past of the earth is nothing but an unfolded present.—Buchner.



WISDOM FROM "THE SECRET DOCTRINE."

Leaving the body, the animal man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego-Soul becomes as free as a butterfly.—Vol. II. p. 592.

The "War in Heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fail.—Vol. II, p. 397.

Satan represents metaphysically simply the reverse or the polar opposite of everything in Nature.—Vol. II, p. 406.

The Fallen Angels, in every ancient system, are made the prototypes of fallen men—allegorically, and those men themselves—Esoterically.—Vol. II, p. 407.

It is averred in Occultism that the land or island, which crowns the North Pole like a skull cap, is the only one which prevails during the whole Manvantara of our Round. All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.—Vol. 11, p. 418.

Occult teaching corroborates the popular tradition which asserts the existence of a Fountain of Life in the bowels of the Earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries, and which is said to be found stored in the "navel" of the Earth.—Vol. II, p. 418.

The two Poles are called the "right" and "left ends" of our Globe—the Right being the North Pole—or the head and feet of the Earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence "right" and "left" hand magic.—Vol. II, p. 418.

Though the "book volume" of the physical brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the Divine Soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events that were, just as much as the shadow of events that are to come, is within its perceptive powers, and is ever present before it's mind's eye.—Vol. 11. p. 112.

The Pythogareans taught the connection and

relation between the Gods and the numbers, in a science called Arithmomancy. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the Ternary represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were Ternaries only, man alone being a septenary, when virtuous; a Quinary when bad, for Number Five was composed of a Binary and a Ternary, and of these the Binary threw everything in the perfect form into disorder and confusion. The perfect man, they said, was a Quaternary and a Ternary, or four material and three immaterial elements; and these three Spirits or Elements we likewise find in Five when it represents the microcosm. The latter is a compound of a Binary directly relating to gross Matter, and of three Spirits .- Vol. 11, p. 608.

Science should have neither desires nor prejudices. Truth should be her sole aim.—
Sir William Groves.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents. stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge-Public meetings on Fridays and Sundays at 8 p. m., at Metrop litan Building, Fifth and Broadway, Los Angeles,

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco,



III T

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 16. SAN FRANCISCO, Saturday, April 17, 1915.

Price 5 Cents

SOME INFERENCES.

Dr. Frank Crane, who writes popular articles on nothing in particular for the New York Evening Globe, tells us that his friend, Dr. Charles Gilbert Davis of Chicago, has written a book on the power of thought to prevent and cure disease and "we can but feel that remarks on mind healing have a bit more force when they come from a man trained in the exact methods of science." No reasonable man, says Dr. Crane, doubts the direct connection between what takes place in thought and what takes place in the body, and he then goes on to remind us of such familiar phenomena as blushing from embarrassment and the pallor that results from fright.

We need not follow Dr. Crane in his eulogies on "exact science," although we are disposed to wonder how the word "exact" can be applied to systems that reverse themselves with such surprising rapidity. Nor can we feel any great enthusiasm for physicians and the like who thus solemnly bestow their belated benedictions upon facts in nature that have been within the common knowledge of humanity for ages and that they alone have denied with arrogance and prejudice.

None the less we may hope that even "exact science" will presently try to be exact enough to draw conclusions from its own tardy admissions and so to make "discoveries" still more startling in their nature. It is, after all, from the com-

monplaces of life that we draw the highest wisdom, and there is no fact too familiar to form the cornerstone of philosophy. For if thought can reconstruct the human body, if it can cause so much as an aching finger, or cure one, then we seem to have our hand upon the Ariadne thread that will lead us right through the labyrinths of evolution. If thought is alike the cause and the cure of disease, if the body is but the expression of the consciousness within, then we may reasonably suppose that all bodies, all forms, in all departments of nature, are the expressions of consciousness and its creation, and that the whole material universe is but the vesture made by life or consciousness for its own manifesta-This seems to be quite a reasonable deduction from the assertion by Dr. Davis that "thought can produce hunger, or destroy appetite, it can cause a chill or a fever; it can make the body perspire; it can dry up the saliva; it can make the teeth chatter and the eyes swim with tears; it can bring sleep or insomnia; it can slow down the heart till death ensues." The body, in other words, is the expression of thought and the creation of thought.

But the lower kingdoms of nature are now known to be astonishingly like man himself. Even the chemical elements have their antipathies and affinities, their loves and their hates. They combine and recombine with an energy to which it would be absurd to refuse the name of life. Plants and trees, like man,

are born, mature, and die. Like man they have the organs of sense, and they show the power of sensation. They have tastes and appetites, likes and dislikes, and the will to gratify them. They sleep and wake, and they respond to poison and to its antidotes. They defend themselves from their foes, and, in their turn, they assail their foes. They are subject to disease, and they are as varied in their characteristics as man himself, Why, then, shall we draw a line between the human kingdom and the kingdoms below it? And where shall we draw that line? If the human body is the result of consciousness and follows faithfully upon the changes of consciousness, as Dr. Davis tells us that it does, then all bodies are the results of consciousness and follow faithfully upon the changes of consciousness. Consciousness, or Life, becomes the one eternal reality, advancing toward its goal of self-realization and creating the mighty panorama of matter which passes so ceaselessly before our Why must we postulate a thousand laws when there is only one law? And why must we commit the absurdity of postulating one kind of law for the human kingdom and another for the animal, vegetable, and mineral kingdoms. since the only difference between them is one of degree? The moment we admit that a state of mind or consciousness can produce a blush or a pallor, a chill or a fever, we have at once conceded the whole theosophic philosophy of evolution if we have but the courage to go forward from premise to conclusion. We understand every quality of the material world and the states of consciousness that produced it. Just as we draw an inference from a blush or an accelerated heartbeat, so may we draw inferences from every phenomenon of form and sound and color throughout nature. The tint upon the daisy becomes the legible record of cyclopean forces that warred together in the dawn of time, and "sermons in stones" becomes something more than a poetic fancy.

The theosophic philosophy of evolution is thus a simple one. It shows us a universal ocean of life passing upward and onward through its myriad states toward self-realization, and assembling matter in the myriad forms that shall express those states. A piece of silver may be fashioned alternately into a rough,

crude ingot, and then into a coin, into a cup, and at last into a delicate and beautiful piece of filagree work. But it is the same piece of silver thus continuously expressing the growing skill of the arti-The art student models the same piece of clay into a hundred successive forms of growing beauty, and each form the expression of the increasing powers of the artificer. The state of consciousness comes first and the forms of matter, always appropriate and correspondent forms, follow it. Is not this what nature is doing so obviously before our eyes? We see life assembling the identical particles of matter into a tree. an animal, a human brain and body. is life or consciousness that gives cohesion to the particles, molding them into a form or matrix, and holding them there through the successive stages of growth. and maturity, and decline. And then we see life relax its hold upon the atomsand this we call death-and so these atoms lose their cohesion and disintegrate, but only to be snatched up again and remodeled into other and higher forms by other and higher states of the same universal consciousness. whole of evolution is therefore a process of reimbodiment that stretches back and back to earth's earliest ages, when there was nothing but primordial slime and chaos, and that stretches forward into a world peopled by divine races through whose perfect brains shall shine the same universal life, but now in undinamed splendor. And this is the inexpressible vision that must break on the mind that has the audacity to look straight in the face of even the simplest fact of nature.

But of what value are systems of evolution, of philosophy, the monumental visions of sages, unless they lay their compelling hand upon individual thought and action? For it is we ourselves who are that universal life. It is we ourselves who have thus ascended through all kingdoms of nature and who have but momentarily forgotten that splendid heritage and still more splendid destiny in the hectic dreams of a separated existence. Of what use are charts and maps to him who has no mind to travel, but how shall any one travel without such maps and charts? The system of philosophy that is a mere intellectual possession is but of the slightest service. Only from its realization and application

can we gain surcease from the "fever called living."

KARMA.

Of what ethical value is a karmic experience if we do not remember the cause of which it is the result? We do not punish even children without explaining the reason.

The difficulty arises from a failure to understand the true nature of Karma. Karma is not punishment at all in the sense in which a judge punishes the criminal brought before him by the imposition of an arbitrary penalty. There are, of course, many different kinds of Karma, and what is said is not intended to be inclusive, but rather to meet the particular problem that the question suggests.

It may be said, then, that Karma is the instrument that works toward the ultimate perfection of the individual. It is the force inherent in man himself that steers him into those conditions necessary for his growth. Nemesis is not a pain inflicted upon the sufferer by the decree of some superior power. It is the natural result that follows action, whether the action be mental or physical, and it may be said that nearly all physical acts have a mental base. If we break the laws of the body we suffer for it, but the suffering is not in the nature of a sentence imposed by a judge. It is inherent in the act itself, and the remedy is to be found in compliance, when the ill effects will presently pass away. It is strange that the laws of physical Karma should be so universally recognized, and that we should be so slow to perceive that the same sequence of cause and effect is to be found also on the mental and moral planes.

Now in order to simplify our thought it may be said that Karma does not necessarily wait for some future life in which to disclose it self. "Tomorrow it may judge, or after many days." We may experience today the Karma of the things that we did yesterday, although it may be said that acts proceed from character, and the true roots of character are usually deeply buried and were planted long ago, much longer ago than can be accounted for during any one life.

That character produces pain and pleasure is so obvious as to need no defense. And character is the helmsman of life, and it leads us perpetually into those conditions that are necessary for its perfection. It is not necessary that we should remember the myriad acts and thoughts from which character was born. The supreme fact remains that the character, whether good or bad, exists, and must be amended and bettered. And charac-

ter attends to this matter for itself, its tendency toward self-improvement being known as Karma. The man who habitually acts in a churlish way toward his fellow-men is impelled into that course by his character. is not necessary that he should remember the long course of actions that finally solidified themselves into character. The essential point is that he now has that character and that it must be mended. And we can see the process of mending actually in operation wherever we The churlish man will find that his friends gradually learn to avoid him, that he loses advantages as a result, that he gradually becomes isolated and lonely. It may take him a long time to perceive the causes of his unhappiness, and still longer to remove them. But the unhappiness is the karmic result of his churlish disposition, and the unhappiness will continue to exist until he takes himself in hand and strengthens that particular weak point in his character. Now this is a quite visible process all around us. Everywhere we see men suffering because of their characters, and we can see this proces of cause and effect quite clearly in others, but not in ourselves. This suffering is Karma, and it is sought by the occult philosophy to show that this process of character-mending under pain is not confined to one life alone, but that it goes on through a series of lives, and that the character with which a man is born is the character that he developed in other existences or incarnations, and that it must go on being fruitful of suffering until we set to work and amend it and so cut off the causes of pain.

Now all changes in thought produce also changes in conditions. That, too, is so evident that it needs no argument. As soon as we begin to think in a different way we find at once that the helmsman of character has given a turn to the wheel and that the course of life is altered. One can not even take up an intellectual study without finding that this is true, and that we begin at once to form new companionships, and new associations, that change the complexion of our lives. Now a change in moral thinking is infinitely more potent. It is moral thinking that steers us upon the rocks of disaster or into the deep, smooth waters of safety. But the moral thinking, good or bad, may have been begun ages ago. We may have no memory of those beginnings, but the character that has resulted from them is clearly enough in view. And charac ter is the pilot that steers us ceaselessly into the conditions and the companionships and the associations that produce pleasure and pain. And pleasure and pain are the indications of our course. From them we learn whether we



are moving toward perfection or the other way.

MIND.

There is no limit to the human mind. It is the knower, the perceiver. It is a circle whose circumference is nowhere, and everywhere. He who senses himself as knowing, and whose consciousness is limited within that range of which he is conscious, has yet all consciousness into which to expand. Through the lights and darknesses of many days and many lives he has all time in which to accomplish the penetration of his greater There is no time other than that which these eternal alterations of activity and rest make apparent. Hence do the wise exhort and say, "Take knowledge," for he who can realize himself as the centre to which, and from which, come and go an entire interchange of all vibrations is at oneness with that totality of vibration known as universal consciousness. He is no longer bound within his body with its material atoms, atoms of hydrogen, nitrogen, or oxygen, of calcium sodium, or carbon, for beyond these walls of body is the air, made of these same; is the earth, made of these same; is the water, made of these same; and these same-of the earth, and air, and water, are eternally himself, now within this wall, and now without, in an endless range of constant motion. Those that are within, seem within; those that are without, seem without; but, within what? And, without what?-since the real man, the knower, the thinker, the perceiver, can go in thought where he will. It is the fact that he is thought, that he is the generator of himself, that his own thoughts now limit him. His instruments for differentiated experience have lured to a forgetfulness of his own nature and to an identity with themselves. When he arrives at a realization of this fact his firm will must take the helm, his intellect will serve as a map, his spiritual intuition be a guiding compass into the haven of an age-long journey, the journey of becoming, a journey, not of motion, but of light, of realization, the journey upon which all life is laboring.

For in the beginning of each journey of evolution the impetus for motion starts in unity, a unity to which the nebulous universe is analogous, and this impetus is from unity toward diversity. It is the desire in the Divine Mind, or Unity, to express itself in separateness, by a cycle of experience only possible to the "differentiated." The One manifests and becomes two, the dual principle, as is everywhere apparent in the "pairs

of opposites," positive and negative, heat and cold, light and darkness, from which comes the interplay of action and reaction that will finally carry the One into the many. The one all-pervading Spirit is now in manifestation through myriad forms. Here, at the south pole of separateness, do the parts lose sight of the Unity which begot them; and here, at this pole of separateness, must the parts live an existence of illusion, until by the same force now generated in separateness the parts will eventually re-become the whole. Thought is man's weapon against the attractive power of separateness. Complete in separateness he can yet see that there is one mind or purpose, and one material mass to serve as source of separate vehicles. Of mind and mass he is the knower, the perceiver. Let him then realize his infinity, for his life is immortal, his thought all powerful, and the universal cycles play throughout his being.

WAITING.

Serene, I fold my hands and wait, Nor care for wind, or tide, or sea; I rave no more 'gainst time or fate, For lo! my own shall come to me.

I stay my haste, I make delays, For what avails this eager pace? I stand amid the eternal ways, And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?

I wait with joy the coming years;

My heart shall reap where it has sown,

And garner up its fruit of tears.

The waters know their own and draw

The brook that springs in yonder height;
So flows the good with equal law

Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

-John Burroughs.

I heard with disgust, in the dissecting rooms, the plans of the Physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence.—Sir Humphrey Davy.

TRUE CLAIRVOYANCE.

Since the Theosophical Movement took outward expression in 1875 the term clairvoyance has come into wide use. There are indeed many kinds of clairvoyance, such as seeing where no material thing is to be seen, seeing through the various states of matter, seeing at great distances. Each ordinary clairvoyant has a peculiar faculty which is limited in its scope. Most clairvoyants are only partially so, for there is a partial and limited, and a true clairvoyance. The fact of the possession by many of this faculty shows that in man is the power to see, feel, or contact at any distance whatever. This power is not limited to any person, but is common to all.

Nothing can really explain clairvoyance except the study of the true nature of man. True clairvoyance is clear seeing on each and every department or plane of man's nature. The usual efforts made by those who are anxious to develop these faculties in the lower planes of being are dangerous, in that they conduce to passivity and therefore to control by all influences, good and bad alike. In that state, whatever of good or evil there is in our nature, attracts that which is similar to it. There is no true knowledge to be obtained in this way.

There is, however, a real clairvoyance and a true school of occultism in which that clairvoyance is developed. The first step in the process of the development of this faculty is to grasp the full significance of the occult teachings respecting man and the universe. The fundamental concepts of this teaching are embodied in the Theosophical philosophy.

According to this teaching there are in nature seven distinct planes of consciousness and seven states of matter. These states of matter proceed from the very highest primordial substance to the densest and most concrete forms of matter. Seven is, indeed, the keynote or number in nature. There are seven notes in the scale and seven colors in the prism. Sound and color are differing rates of vibration, caught by the ear or eye, or by both. There are those who can see sounds and hear colors. We have five organs that give five distinct characteristics of matter. There is a sixth characteristic of matter, and beyond this is the seventh, the synthesis of the other six. There must be organs in man, as yet dormant, which are capable of cognizing these higher characteristics of matter.

Let it be ever borne in mind that according to the Occult teaching man was a self-conscious being at the beginning of this solar system. We have descended through all the various concretions that matter has undergone in the long process of evolution. This fact is very significant. If we are conscious life itself what, then, would true clairvoyance mean? It means the power to see every thought and motive which takes place in an other, of viewing the true nature and characteristics of any object selected for contemplation. True clairvoyance means this and nothing else. It means the power to read in every phase and plane and principle of man and nature.

Realization of this power comes by dwelling on the thing to be realized. As we think so do we act. Our mind then begins to swing into accord with the ideas we hold. A constant meditation on the immortality of our true nature gives us a sense of realization better and stronger than any belief we may hold. We are that Man for whom the hour will never strike. This very truth shows us that only by service to our fellow-men does the divine get its fullest expression in us. As we move along this line spiritual knowledge springs up spontaneously within.

OM.

(By Monier Williams.)

When by means of repeating the syllable Om, which originally seems to have meant "that" or "yes," they had arrived at a certain degree of mental tranquillity, the question arose what was meant by this Om, and to this various answers were given according as the mind was to be led up to higher and higher objects. Thus in one passage we are told at first that Om is the beginning of the Veda, or, as we have to deal with an Upanishad of the Sama Veda, the beginning of the Sama Veda; so that he who meditates on Om may be supposed to be meditating on the whole of the Sama Veda.

Om is the essence of the Sama Veda, which, being almost entirely taken from the Rig Vega, may itself be called the essence of the Rig Veda. The Rig Veda stands for all speech, the Sama Veda for all breath or life; so that Om may be conceived again as the symbol of all speech and all life. Om thus becomes the name not only of all our mental and physical powers, but is especially that of the living principle of the Prana or Spirit. This is explained by the parable in the second chapter, while in the third chapter that spirit within us is identified with the spirit in the sun.

He therefore who meditates on Om meditates on the spirit in man as identical with the spirit in nature or in the sun, and thus the



lesson that is meant to be taught in the beginning of the Chhandogya Upanishad is really this: that none of the Vedas, with their sacrifices and ceremonies, could ever secure the salvation of the worshippers. That is, the sacred works performed, according to the rules of the Vedas, are of no avail in the end, but meditation on Om, or that knowledge of what is meant by Om, alone can procure true salvation or true immortality.

Thus the pupil is led on step by step to what is the highest object of the Upanishads—namely, the recognition of the self in man as identical with the highest soul. The lessons which are to lead up to that highest conception of the universe, both subjective and objective, are, no doubt, mixed up with much that is superstitious and absurd. Still the main object is never lost sight of. Thus, when we come to the eighth chapter, the discussion, though it begins with Om, ends with the question of the origin of the world, and the final answer—namely, that Om means Akasha, ether, and that ether is the origin of all things.

LAY-CHELAS.

(H. P. Blavatsky in "Five Years of Theosophy.")

A Lay-Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary line which seaparated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas or any other Mahatmas in the world -should the latter consent to become known -that has not been fully earned by personal merit. The Mahatmas are the servants, not the arbiters, of the Law of Karma. Lay-Chelaship contains no privilege upon any one except that of working for merit under the observation of a Master. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result; his good thoughts, words, and deeds will bear

their fruits, his evil ones, theirs. To boast of Lay-Chelaship, or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be prima facie evidence of vanity and unfiness for farther progress. And for years we have been teaching everywhere the maxim. "First deserve, then desire" intimacy with the Mahatmas.

SONGS OF KABIR.

The river and its waves are one surf; where is the difference between the river and its waves?

When the wave rises, it is the water; and when it falls, it is the same water again. Tell me, sir, where is the distinction?

Because it has been named as wave, shall it no longer be considered as water?

Within the Supreme Brahma, the worlds are being told like beads:

Look apon that rosary with the eyes of wisdom.

I laugh when I hear that the fish in the water is thirsty:

You do not see that the Real is in your home, and you wander from forest to forest listlessly.

Here is the truth. Go where you will, to Banares or to Mathura; if you do not find your soul, the world is unreal to you.

The savour of wandering in the ocean of deathless life has rid me of all my asking:

As the tree is in the seed, so all diseases are in this asking.

—That blessed mood In which the affections gently lead us on, Until, the breath of the corporeal frame And even the motion of our human blood Almost suspended, we are laid asleep In body, and become a living soul: While with an eye made quiet by the power Of harmony, and the deep power of joy, We see into the life of things.—Browning.

To unite one's soul to the Universal Soul requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight.—Porphyry.

When the spiritual state is arrived at. I and mine, which belong to the finite mind cease, and the soul, living in the universum and participating in infinity with God, manifests its infinite state.—Peary Chand Mittra.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 17. SAN FRANCISCO, Saturday, April 24, 1915.

Price 5 Cents

WAR AND MORALS.

The fact that all thinking people regard war as a calamity is quite consistent with the other fact that it is only unthinking people who regard war as wholly a calamity. Perhaps the sanest view comes from the recognition that war is the result of something precedent, and that it is the part of wisdom to condemn causes rather than effects. there is always something remedial about an effect. Results have always a certain corrective value to minds awake to the fact that they are results. Medical science now knows that disease and pain invariably point to violated law, that they are actually ameliorative and corrective. The physician who looks on pain as a mysterious visitation of Providence—just as we look on war-would be powerless to remove the pain. Probably he would be a mere charlatan.

Whether war will produce its full ameliorative effect remains to be seen. There is of course a certain satisfaction in regarding ourselves as good men struggling against adversity and appealing to the gods for relief from unmerited misfortune. For the moment this class seems to be uppermost so far as audibility is concerned. Under the guise of philanthropy we stand at street corners and thank God that we are not as other men, while carefully preserving the greeds and the hypocrisies that prove beyond dispute that we are as other men.

But we now hear an occasional note of sanity in regard to war and its causes. Possibly it will grow stronger as the thought that engenders it becomes more coherent. Thus in the New York Sun we find a letter-one of many of a like tenor-asking us what right we have to expect anything but war from the prevalence of a philosophy and a science that identifies man and animal in one common "struggle for existence." Haeckel, and Darwin have sown the wind and the resulting whirlwind is now evident enough. If long teeth and sharp claws constitute the propulsive power of evolution, as we have been told and as we have been pleased to believe, we ought to congratulate ourselves that the teeth are so long and the claws so sharp. Instead of deploring the fact of war we ought to acclaim it as the flag of a triumphant evolution, and as proof positive of the existence of the evolutionary gods. If competition is the keynote of success, as we have been so assidiously taught, we ought at least to be logical enough to welcome competition at its highest development on the battlefield. For by what right do we possess ourselves of the goods of others by trickery and chicane under the name of commercial enterprise and hold up our hands in horror when Europeans similarly possess themselves of the property of others by means of bayonets and guns? The principle is an identical one, and it is probably even more painful to be starved to death than to be shot to death, although this may be a matter of taste.

Therefore war has not come upon us as a bolt from the blue as we so loudly assert, nor as a sudden descent into hell from the well-known tranquil paradises and peaceful groves of our commercialized society. As well might the drunkard complain that his physical collapse is due to a malign fate that he could neither foresee nor prevent. War is the direct and inevitable result of some halfcentury of materialism, of the slow saturation of the popular mind with the conviction that there is no moral law that can interfere with acquisition, that "selfpreservation is the first law of nature," that the "fit" must survive, that "charity begins at home," and that "the devil takes the hindmost." Now if we invite such Satanism as this to take the helm of our social life we can hardly wonder that it should steer us upon the rocks. If it is a meritorious deed to take from another what belongs to him and to give him nothing in return, as in so many speculative transactions of the day, then it is still more meritorious to take his property from him with the bayonet, as it is certainly much more merciful. the direct effectiveness of the bayonet ought to commend itself to an age that prides itself on its efficiency. But of one thing we may be quite sure. If we teach a man that self-preservation is the first law of nature we shall not be able subsequently to persuade him that the "first law of nature" must stop short of bloodshed. He will ask why it should stop short of bloodshed, and we shall not be able to tell him. He will not be able to understand why it should be virtuous to act like a pilfering monkey but vicious to behave like a roaring lion. Indeed he may be excused for thinking that the ferocious attack of the lion is on the whole preferable to the sneaking movements of the monkey, and perhaps he may be right in so thinking. It may even be true that the Christ of pity would view the battlefields of Europe with more equanimity than the slums, the prisons, the asylums, and the sanatoriums of a peaceful civilization.

The battlefields of Europe became incyttable when science, with the obsequious acquiescence of religion, was al-

lowed to dethrone the moral law and to establish the ethics of the brute over the human kingdom. H. P. Blavatsky did no more than express a self-evident truth when she said that unless materialism could be overthrown our Western civilization would disappear in a sea of horror without its like in the history of the The partial fulfillment of that grim prediction is now before us, and it is to be feared that we see no more than the prelude to something far worse than battlefields and casualty lists, and something that may break its present continental frontiers. But of course there is a remedy. There is always a remedy if we have but the wit to apply it. It will not be found in sobbing appeals to a God of Law to set aside Law. It will not be found in ingenious contrivances by treaties and otherwise to perpetuate the causes and to prevent the results. That may be said to be the delirium of the moment-the conviction that there is some way to break law and then by a sort of celestial politics, a sanctified jugglery, to bribe the judge and to pack the jury. It can not be done. Cause and effect are of twin birth. Nothing but bayonets can ever spring from the soil of selfishness. If we do not like the crop we must change the seed. There is no other way. We must cease to teach a personal irresponsibility. We must cease to attribute our disasters to causes beyond our con-We must cut short the insanity that persuades us that we can benefit ourselves by doing wrong. Once more, it can not be done. And the best, the only, way to achieve these results is by a philosophy that teaches and that proves the unity of the universe, the universality of law, and of those orderly processes of cause and effect that govern alike the fate and the fortune of individuals, of nations, and of races.

I but open my eyes-and perfection, no more and no less,

In the kind I imagine full fronts me, and God is seen God,

In the star, in the storm, in the flesh, in the soul, and the clod.

—Browning.

Every kind of subjugation to another is pain, and subjugation to one's self is happiness: in brief this is to be known as the characteristic marks of the two.—Manu.

THE LOWER MIND.

What is actually the difference between the Higher and the Lower Mind? Is the whole wind immortal?

The whole mind is immortal in the sense that nothing can ever cease to be. But the Lower Mind is not immortal so far as the preservation of its conscious personality is concerned.

Indeed the question seems almost to answer itself. For what would your Lower Mind do with itself in eternity? Remember that it is made up of the content of thought. As Patanjali says, it has become like unto the things Eternity, unconditioned and thought of. timeless, is a spiritual reality, and surely the Lower Mind as we know the Lower Mind to be, would find itself uncongenially placed in such a state or condition. The Lower Mind is made up of sense impressions at best. At worst it is the happy ground of passions, ambitions, greeds, hates, hopes, and fears. Once more, then, what would such a mind do with itself in eternity? Would it discount bills for archangels, or sell corner lots to the sera-These appear to represent its main occupations now, and its tendencies will not be changed by the mere fact of death. The same forces will occupy it. The shape that we have given to it by years of thinking will still persist. The Lower Mind will continue to be "like unto the thing thought of." How impossible to imagine such entities as these transported to a spiritual state with which they would have no affinity.

There is a Christian hymn which says that "aught that defileth can ever enter in." One is disposed to wonder what the Christian supposes will enter in, since he knows nothing of the Higher Mind, of which the Lower Mind is but a misguided and a bewildered ray. Everything that the average mind thinks about is a "defilement" to a state of pure selflessness, and so if he ever indulges in introspection at all he must be somewhat perplexed by a "no admission" sign that seems to include nearly everything that he knows himself to be.

But there is, of course, a possible immortality for the Lower Mind. If it can learn to recognize that it is no more than an ambassador, an emissary, from the Higher Mind, that its whole duty is to carry out its representative mission, then it, too, becomes immortal because it has re-become that Higher Mind, thinking its thoughts and obeying its will. And that may be said to be the whole object of the practical mystic, to overcome the illusion of separateness in the Lower

Mind, to restore to it the memory of its source, to rid it of all tendencies, of all thoughts inconsistent with that source. But when that point has been reached the Lower Mind has ceased to exist. It has become the Higher Mind.

CONSCIOUSNESS.

Can you give any explanation of what is meant by various planes of consciousness!

Planes of consciousness mean states of conditions of consciousness, and you can best understand that there are such states of conditions by a little simple introspection. For example, you may be thinking at one moment of some lofty problem of philosophy or metaphysics and at the next moment you may be planning revenge upon an enemy. Consciousness ascends and descends like the mercury in a thermometer, and occult science measures and indicates those changes in much the same way that the scientist measures and indicates the changes in the mercury by the figures on the thermometer tube. But do not materialize the simile.

Another comparison may be useful. The same volume of water may successively become ice and steam, but it continues to be water. As steam it passes from our sight, but it still appeals to sensation as heat. Increase the heat and it may pass beyond our knowledge altogether, but it still remains water. The ice and the steam may be said to be states, or conditions, or planes, of water.

But consciousness itself does not change. A man may view a city from the ground floor of a building, or from the second, fourth, or tenth floors, but his vision remains unaffected. He has the same eyes and the same power of sight, but he is now using them from a different altitude. But, once more, do not carry the simile too far.

Consciousness itself does not change, but it is said to be in a state or condition according to the variations of the medium through which it looks. So long as consciousness looks upon life and upon the world through the medium of the five senses so long it is limited or conditioned by those five senses. It may be said to be in the sensuous state or condition. But consciousness can direct itself inward as well as outward. It can withdraw itself from the five senses, and it is then in another state or condition, and a higher one, because it is now using a medium finer than that of the body. Sunlight passing through a curtained window is none the less sunlight because it is now dim and subdued. aside the curtain, interpose nothing except glass, and its strength is multiplied. Clean the glass, and its strength is again multiplied. (14

Now consciousness, unlike the sunlight, can draw aside the curtain for itself and it can clean its own windows. It can do this by a realization of its true nature, and when this realization comes it so rearranges the atoms and the molecules of the medium through which it is shining that the medium becomes transparent instead of opaque. The material medium on its own material plane must always correspond exactly with the state of condition of the consciousness within. It is a reflection of the way in which that consciousness is thinking of itself. If that consciousness is thinking of itself as a limited and finite being, as a "miserable sinner," or a "worm," then at once the blinds are drawn over the window and the light is correspondingly dimmed. But if that consciousness thinks of itself as infinite, as divine, then at once the atoms of the brain begin to rearrange themselves so as to allow an infinite and divine light to pass. And these variations are called the states, or conditions, or planes, of consciousness. Actually it is the medium of consciousness, the brain and nervous system, that vary in transparency in response to the self-recognition of the consciousness.

THE PATH OF ACTION.

The ancient sages teach that all actions of whatever nature should be performed with no concern as to their result. This does not mean that we should be careless about the results our actions may have upon others, but that we should eradicate every thought of self-benefit in their performance. He who thus acts will not be bound to the causes which he sets in motion. We can have no attachment to that of which we do not think, and the true spirit in which to perform all our acts is that of service. We bind ourselves by the selfish motives from which we act.

Moreover, we should view action from its true basis. Action is set in motion by thought, by ideas. The plane of action is not the field of results that we see in physical action, but the ideal thinking side of life. A true basis for action is furnished us when we hold true ideas as to our own nature and the nature of that universe in which we live. The right performance of action necessitates this basis.

All men believe in some great Supreme Cause, the producer of all life. This great Principle is incapable of definition inasmuch as it is by its very nature infinite, eternal, and omnipresent. Whatever we may know

of it is deep within the recesses of our own hearts. Each and every one of us is a ray from, and one with, that great Principle, which is the Self of each and all.

Theosophy teaches that this is a universe of law, that everything proceeds under law, and in regular periods. There is a succession of activity and rest in every department of nature. There is always a regular recurrence of these cycles. This we know from the familiar phenomena of day and night, summer and winter, cbb and flow of the tides, etc. We are under the operation of that very law, the law of sowing and reaping, of action and reaction, which are equal. It is the law of our very being.

The effects of each kind of action must find their rest in their centre. Every being is where he is because of law and the operation of law. If he is dissatisfied with his present status it is in his power to better his condition. No one can do it for him. He must accomplish it himself by a change in his basis of living.

That which in us lives and thinks never had a beginning nor will it ever have an end. The path of action will be obscure for us if we do not grasp this fundamental statement of our own nature and thereby make ourselves the God of our own creation. We are permanent amid all the changes our instruments undergo. We change not; we could not change, and at the same time see any change whatever. There is in us the unchangeable, the immortal, the eternal. No one has ever seen, weighed, measured, or determined that which we are. In reality we have never seen one another, but only the expressions of the Inner Self of each. Our powers of development are illimitable. Nothing can stop us. No matter what fields of consciousness we explore there will remain for us infinite powers to expand. There is that in us which will never see death. How could we know the Most High unless we were part and parcel of it? A stream can not rise higher than its source.

This great universe is composed of beings, all sparks of divinity, ever evolving to better and fuller expression of their inherent true nature. There is no being but is the result of evolution, and the universe itself exists for no other purpose than the evolution of soul. What we now know in our bodies does not express the whole of us. The greater control the Ego has of mind and body, the greater and truer the expression of the nature of that Ego.

Do we express our true nature? The object of Theosophy is to help us to do so.



Man is not a poor miserable sinner that can do nothing for himself. The true path of action is to assert the divinity of our own natures and to realize this divinity more and more in our daily life. Then would we have a richer and fuller development. To gain this end, to advance humanity in its eternal progress, is the sole purpose of Theosophy. Every one is invited to study this message. The Theosophical Movement exists for the benefit of humanity. It offers men a knowledge of which they are in supreme need.

RECKONINGS.

How many of us are ready to be tested? "Trials we must have or we can not be purified." The same relentless ebb and flow that surges in each one of us will bring like trials to our united efforts. It is hard enough to deal with the individual demons that beset one, but when the body is a group of many members the task is a thousand times more difficult. Then truly must courage and calm wisdom unite for a valiant defense against a lower nature that belongs now to a group, and hence to each and all, but because it shows itself in this or that specific place is supposed by us to be outside of ourselves. The precept "look into the hearts of men, for only so will you understand your own heart," is forgotten; the precept "hold fast to that which hath neither substance nor existence" is forgotten; and instead we brood, create images, and set up vibrations-that the mote in our neighbor's eye may become a beammay be magnified and vivified-may live and breed-and all this while the same wretched unhappiness teems in our great cities, the same murder, bestiality, and craftiness color the daily thought of our brothers, the same immorality begets orphans, cripples, and insane-but all these are forgotten, for behold, some one has displayed some of the fruits of the lower nature.

Why not, rather, with the thought "let the work go on," search out some ray of good and think of it, until the strength of this better vibration shall beat down the monster threatening the life of a brother and the foundations of a lighthouse erected for humanity? Unless this spiritual level can be maintained our efforts can come to naught save calamity and ruin. We, too, like so many who have gone before, loving self first, will be a failure. We, too, so near that greater, higher realm of wisdom, will have left it to be no better than sordid gossipers, knowing only to condemn and never to be, in humble silence.

The Talmul says, "If ye know only to re-

turn evil for evil, then how can evil end?" Evil's mighty tide can be turned into good only by him who will bear the birth agony of regeneration, only by the strong-willed and the brave, for its accomplishment requires the death of self a thousand times.

What time is there for lesser things? Does not our work reach out and up through all our being, in each direction? So much to learn, so much to conquer, so much to acquire the power to do, so much to be to others. How long shall we dwell so near to the great truths of life and yet know them not? Temptation has but to knock upon our gates and they are thrown open, and we are serving sin and self with our promises and aspirations to aid the great life flown and forgotten. And thus is the work betrayed.

Surely we must understand that it is we, each to the other, who must be the help and strength, calling strength from our greater being in proportion as we are gathered together in its name. This means patient forbearance and a willingness to try to understand life as it shows itself in each, our eyes fixed on its larger purposes, and our hearts filled with thoughts for the work and "those others" in the streets.

What does the one who judges know of the strength of a temptation? Who is strong enough to stand the rush of the mighty horsemen as they pass? Perhaps our strength is not so great as that of those who fall.

The task we have chosen is not light nor easy. It is hard, the hardest of the hard, and it needs the constant effort of united strength. The big things of the world have not been born of ease, and ours is the biggest of the big. That task asks that self be laid upon a sacrificial pyre and slowly consumed.

For are we not gathered together from among thousands that we may learn to serve, and, having learned, that we may teach the world in conflict also to serve? Are we not like to those who have stood in the ranks of the unemployed and are now taken into service, not an ordinary service, but the most wonderful of all, a service that grows as we grow, and in the same proportion sheds an ever-increasing beneficence on all who wait without. Is not this trust enough to cause each to perform his part with almost breath less care, so great are the odds?

When we fail, we fail ingloriously. Instead of learning patience we add to the world's impatience. Instead of learning faith we learn distrust. Instead of learning charity we put love from out our hearts. Thus proving false in lesser things, what hope is there of the greater?



WISDOM FROM "THE SECRET DOCTRINE."

For upwards of sixteen centuries the new masks, forced over the faces of the old Gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical Fall, and the as metaphorical Atonement and Crucifixion, have led Western Humanity through roads knee deep in blood. Worse than all, they have led it to believe in the dogma of the Evil Spirit distinct from the Spirit of all Good, whereas the former lives in all Matter and preeminently in man. Finally it has created the God-slandering dogma of Hell and eternal perdition; it has spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it has made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other Earths. Hence the people have been led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.-I'ol. II, p. 508.

If we are asked to believe in "original sin," in onc life only on this Earth for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire—and this whether they be good or bad, says the Predestinarian—why should not every one of us who is endowed with reasoning powers, condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets.—Vol. 11, p. 318.

Intimately, or rather indissolubly, connected with Karma, then, is the law of Re-birth, or of the reincarnation of the same spiritual Individuality in a long, almost interminable, series of Personalities. The latter are like the various characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The inner, or real Man, who personates those characters, knows the whole time that he is Hamlet only for the brief space of a few acts, which, however, on the plane of human illusion, represent the whole life of Hamlet. He knows also that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night. And though the outer, visible character is supposed to be ignorant of the fact, and in actual life that ignorance is, unfortunately, but too real, nevertheless, the permanent Individuality is fully aware of it, and it is through the atrophy of the "spiritual" Eye in the physical body that that knowledge is unable to impress itself on the consciousness of the false Personality.—

L'ol. 11, p. 320.

A DREAM.

(From the Kansas City Star.)

A charming and widely-known Kansas City woman, daughter of a Kansas statesman, had this dream, of which she is seldom induced to talk. It came to her first when she was a young girl. For many years she could not be induced to tell her dream. She woke weeping and unnerved, but her lips were sealed, even to those most intimately associated with her. It was as if some will other than her own restrained her.

The first night it came was that on which

fire destroyed the beautiful old home of the family with all it contained. It was winter and the family was in town. Miss C., the young daughter of the Kansas statesman, was just a beautiful, wholesome, normal girl. In her usual high spirits she retired, and almost as soon as she fell asleep she dreamed that her father, her own idol, as well as the admired and beloved political leader of his state. was lying dead in the small old-fashioned drawing-room of their city home-the house they occupied at the moment. With sorrow and horror Miss C. gazed upon the still form and marble face of him who never had appeared to her except in glowing health and overflowing vitality. Near the still form of her father Miss C. saw her brother in a gray He looked older and a little stouter than she knew him, but easily recognizable. The young man walked behind the bier and stepped over to the mantel, where he proecceled to light, one after another, the candles in the large candelabrum that stood there. The young girl never before had seen those candles lighted and was surprised to see her brother do such an unlikely thing, for the family was a Protestant one and did not associate candles with death, When she woke she was in a cold perspiration, and not until she made sure her father was all right could she be comforted. But no confession of her dream passed her lips.

The following morning the family received word that their old home in the country had burned to the ground during the preceding night.

After that Miss C, dreamed the same dream of her father's death, at intervals of a few months or a few years, and always it was followed by the loss of some friend or



relative or the destruction of some property in which she felt more than a property interest. In each recurrence of the dream, precisely the same incident was enacted beside her father's bier, her brother passing around it and proceeding to light the long unused candles in the branched candlestick on the old mantel.

The night her brother's flancée died the dream came, and again it came on the night before a message that told of the death of a beloved uncle. It recurred so inevitably, and unfailingly foretold some disaster, that Miss C. came to fear it like a spectre. She would wake shuddering and weeping, but never could be induced to tell any one her dream.

Years passed and Miss C. married. For a long time she was free from the haunting vision. Then came the crown of mother-hood and afterward a menacing illness to the little baby. One night—it was before they quite lost hope—the dream came again, and the following day the baby died.

The next death foretold by the dream was that of the woman's father. The warning vision came the night before the message telling of his sudden illness in a distant city, and three nights before his death. When the body was brought home it was laid in the small, old-fashioned drawing-room.

And now comes the strange part of the story. It was evening and the family had come out upon the porch to sit awhile in the dusk and speak of the beloved dead. Presently the son of the dead man rose and entered the house. In a few moments his sister followed him. As she stood in the doorway of the drawing-room her brother passed around the bier and proceeded to light, one after another, the candles on the mantelpiece. He was wearing a gray suit, the sister noticed in astonishment, and he looked a little older and stouter than he had in the dream twelve years before.

It was the sleeping vision in all its details come true. At first it seemed to the woman that she must be dreaming again, but her intelligence told her otherwise. But there was the sense of unreality in the scene. She felt that it couldn't be true—that her brother could not now be carrying out the prophecy of years. Unconscious that his actions were watched by his sister or that they would have any special meaning for her, he went on with his lighting of the candles. For the dream never had been told and was known to him only as "sister's eternal dream." As he turned to face the door of the drawing-room the young woman spoke.

"What are you doing?" she exclaimed rather than asked.

"It seemed so dark in here, I thought I would light these candles," replied the brother.

His sister almost fainted with the stress of the moment, as she lived over again the sorrows the dream had brought in its train, each one a poignant and separate grief, but all now grown less powerful to hurt in the presence of this crowning grief.

Thus again had the dream come, but this time it had come true, and it never came again. With its own fulfillment it passed out of her life, and now a dozen more years have gone by. The woman's lips were unsealed at that moment, and as she told her dream its terror passed from her. The stalwart, practical brother confessed to a feeling almost of guilt at the part he had played for all those years in his sensitive sister's prophetic dream.

A man may do without happiness, and instead thereof find blessedness.—Carlyle.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organi-Subscription \$2.00 zations. vearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN 1TS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge-Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge-Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 18.

SAN FRANCISCO, Saturday, May 1, 1915.

Price 5 Cents

THE WILL.

Mr. John Palmer, writing in the Fortnightly Review, summarizes and defends some of the modern notions of the Will. Following the teachings of Schopenhauer and of Nietzsche, he tells us that we must never again depend on Reason for guidance and direction. Henceforth the Will, with its prompt affirmations and decisions, must take the place of thought and of thinking processes which hesitate and doubt. Attainment, it seems, is only a matter of wanting something, and willing to acquire it, all wants being justified by the facts that they are wants, life energy pouring through us, none knowing whence nor whither, supplies us with desires and passions for which we are in no way responsible, but which have a right to gratification by means of the Will. All kinds of restraint are therefore evil because they interfere with the life energy. Even children must be allowed to do exactly what they wish in order that they may be untrammeled and spontaneous. To those unfamiliar with the ravings of the Mad Mullahs of modern philosophy this may appear to be mere lunacy, as indeed it is. None the less it has colored the thought of the world. It is a part of the great philosophy of irresponsibility that has been greedily absorbed by a civilization intent upon the abolition of duty and of its uncomfortable sanctions.

Bergson, the idol of the French salons and high priest of a gilded chaos, is of

course responsible for this embroidery upon the fabric of Nietzscheism. A "life force" which follows the lines of least resistance, meandering on its way through matter intent only on avoiding obstructions and without conscious origin or destiny, is a magnificent ideal for the patterning of selfish lives. Impulse and passion are sanctified by the mere fact of their existence. Whatever is, is right. The supreme duty is to move with the "life force," and as the "life force" does not know where it is going it would be futile to think either of regulation, direction, or control. At the same time we may be pardoned for a momentary deviation into the realm of fact, and for the suggestion that humanity, thus borne on the tide of a purposeless life force, seems to be moving quite steadily toward hell.

HOW OLD IS THE EARTH?

With every proper and laudable desire to be scientific and to pay a due deference to the high priests of science, the student is likely to find his path beset with difficulties, and among the least of these is the necessity to believe a good many authoritative teachings that are mutually contradictory and destructive. Some of these are set forth by Professor Garrett P. Serviss, who is well known as a writer of syndicated scientific articles for the feeble-minded. Thus we find the learned professor asking "How Old Is the Earth?" and he answers the question by an appeal to Astronomy, Paleontology, and Geology, with radium sitting



as a sort of court of appeal or board of arbitration.

Astronomy, it seems, regards the Sun as a heated body which is gradually cooling off. Of course there is not a particle of evidence for this except the indisputable fact that the domestic flat-iron is also a heated body with a lamentable practice of cooling off. Now if the Sun is a heated body that cools, and therefore contracts, it must have once been hotter and therefore larger. In fact it must have covered the whole solar system, and therefore the simple rules of simple arithmetic prove that "the earth's total age can not be greater than twentyfive millions of years." Moreover, a further five or ten million years will see an end to the whole thing through the process of contraction, which must eventually prove fatal to the radiation of

But Geology will have none of such calculations as these, and the processes of Geology, like Cæsar's wife, are beyond suspicion. The geologist can prove by methods equally indisputable that the age of the earth is 100,000,000 years, although there are other geologists, equally dogmatic and equally certain, who insist on 250,000,000 years, and it would perhaps be ungracious to cavil at so slight a But now comes the paleonvariation. tologist with his little bill. The paleontologist advances the "doctrine of the gradual development of living species out of remote ancestral forms," which of course he has a perfect right to do, and as this takes a long time he asks for a trifle of one thousand millions years for the process. Moreover, he proves that "it could not have got along so far with less." Finally we have another calculation based on the quantity of salt in the sea, and now we find ourselves back again with breathless rapidity to 80,000,-000 of years, although Professor G. F. Becker - omnipotent persons - "has reduced the age" to 50,000,000 of years.

And so the student who wishes to be orthodox will find himself, as has been said, in a perplexing position. No matter which theory he espouses he will be exposed to the 13-inch siege guns of some other branch of "exact science," His trenches will be stormed by the rival theorists, and he will be summarily labeled as unscientific and sent to the rear. His safest course will be to accept all of

these guesses, and although this feat may seem to be a difficult one he may find some comfort in the reflection that it has been done by others, and that a becoming credulity can perform even such a wonder as this.

But even credulity must be "scientific." We are quite at liberty to believe at one and the same time that the earth is 25,000,000 years old, and also that it is ten times that age, since each of these contentions has been "proved" by the pundits. But, says H. P. Blavatsky, "when a student of Esoteric Philosophy presumes to bring forward the teachings of Occult Science, he is at once sat upon. Why should this be so, since, when reduced to their own physical methods, the greatest Scientists have failed to arrive even at an approximate agreement?"

And for the information of the curious it may be said that, according to Occult Science, 1,955,884,687 years have elapsed from the beginning of the Solar System up to the Hindu year Tarana or 1887.

THE HOLY GRAIL.

"We sometimes find, when a whole cornfield has been beaten down by a storm, that a little place has sheltered itself by the low hedges or bushes and a few ears remain upright. Then if the sun shines kindly again they grow alone and unnoticed. No early sickle cuts them for the great granaries; but late in summer, when they are ripe and full, come poor hands that glean them and carry them home laid ear to ear, bound carefully and more highly treasured than whole sheaves; and they are food all winter long—perhaps also the only seed for the future."

It was by viewing legend and folk tradition in this spirit that scholars are at last able to unfold some of the life secrets that lay hidden within it. With a mastery of the principle of language as it is handed down to the adaptation of one age and race after another a word may be traced in all its relations and through all its disguises, bringing to light the fact that legend and tradition obey fixed laws of growth and, far from being the product of man's capricious fancy, appear to well up from the same everlasting source. Generations come and go, but the facts remain, for they are truth and can not die. Thus in memory, or in hope, or in vague intuitional feeling, the human family carries with it its history, clothing it now in this form and now in that, but ever growing out of the same immortal mind of the same eternal pilgrim.

Nothing in literary history has shared the



same position as has the quest of the Holy Grail, the cup whose drink was the draught of life for ever more and whose possession was only possible for him to whom the tenfold force of purity gave strength to wield the staff of power.

It is not alone in these later centuries, when Tennyson shows us the brave knights of King Arthur in their perilous adventures on this quest, or when Wagner sounds the Grail Motif in Parcival, that this mysterious theme is newly introduced. From time immemorial the first and bravest of every land have gone forth and encountered hazard adventure for the ideal thus symbolized in the staff of life and the cup of drink divine. It is acted out in church and state; history records it in a hundred forms; art has shaped and colored it; and architecture has turned it into stone in dome and spire. And, last of all, we find it in the folk lore of the world.

What is it, then, that these things say to us? Are we here facing some mystery of life so transcendant in its nature as to demand by its very subtlety a reverence that forbids the familiarity of uttered speech?

Centuries before the Christian era, when the legend was adapted to the chalice of the Last Supper, it is now known that there existed among the Teutonic people alone, not to mention the people of Eastern lands, many thousands of verses singing this same theme and kept alive in memory from generation to generation of country folk. names of the heroes changed, and place and time varied the incidents, but behind all was the same theme, breathing the truth for which it stood and from which it had arisen. Our fairy tales live in this same atmosphere, and so they divide themselves into the part that tells of something lost and the second part in which a quest is made with its incidents and adventures.

This something has been called by many names-the Loving Cup, the Cup Divine, and the Holy Grail. In myth and fairy tale it changes constantly. Sometimes it is a castle that has lost its life so that all within it sleeps. The brave knight who would restore it can only win his way to it through a road of perilous dangers. Again we see this loss as golden apples, a golden bird, or a tree with golden leaves, in each case guarded by a dog, or dragon with three or seven heads, and which the rescuer must needs attack separately and slay. This loss was once named the Golden Fleece, and for its deliverance the bravest of the land gave up all fear of death and thought of self, sailing away

from all that they held dear upon a sea of new experience.

No matter what the name or place, the same conditions and trials are there. A something of transcendant value has been lost, a quest undertaken by the brave, the pure, the true, whose trials can not be separated from earthly struggles, and who in face of every temptation remain loyal in faith, pure in heart, and steadfast to the trust and the pledged word. Failure is always followed by disaster, while wealth, power, and happiness become the lot of the successful one.

Mr. Alfred Nutt, a student of folk tradition and author of several scholarly works on the history of legend draws the conclusion that the legend of the Holy Grail not only existed prior to this time in the hands of the wholly unlettered, but that the attainment of the quest has always the same ethical significance. He can not but wonder at this. "With admirable fidelity folk tradition has preserved the myth so that its true nature can be recognized without fail." "Can we," he asks, "gather from the tales, as fashioned by the folk, teaching similar to that of the preachers, philosophers, and artists by whom this legend has been shaped? Few inquiries can be more interesting than one which traces such conception as the quest of the highest good as pictured by the rudest and most primitive members of the race."

A question full of interest truly, for perhaps the answer lies in the fact that these hearts in their simplicity lay nearer to the great heart from whence all come and from whence all have traveled on their way to lose the treasure of spiritual wisdom while they struggle in the thrall of intellectual isolation. Being nearer to this heart of life, why is it strange that they should feel and know its pulse beat better?

For the Holy Grail, the Sacramental Cup, the Druidic Basin, or Cathedral Dome represent the circumference of Isis which surround us and which seems ever beyond ourselves until the sacred drink of knowledge relieves our blindness. In separateness we struggle to slay the monsters which beset the treasure of our Godhood, rising up to it only in truth and purity when the vision comes. The risen lord sees universal life, himself not here nor there, but all in all, his thought the lance of power which moves forever, and anywhere, as shafts of sunbeams issue from the sun.

What is it to you-whether another is guilty or guiltless? Come, friend, atone for your own offense.



REINCARNATION.

(By the Very Rev. Abbot Soami Mazzininanda, in "The Light of Dawn.")

To most persons not already Buddhists or Theosophists, no doctrine seems more singular than that of Reincarnation: for each man to be born repeatedly into earth-life; for the usual belief is that we are here but once, and once for all determine our future. And yet it is abundantly clear that one life, even if prolonged, is no more adequate to gain knowledge, acquire experience, solidify principle, and form character, than would one day in infancy be adequate to fit for the duties of mature manhood. Any man can make this even clearer by estimating on the one hand the probable future which Nature contemplates for humanity, and on the other his present preparation for it. The future includes evidently two things; an elevation of the individual to God-like excellence, and his gradual apprehension of the Universe of Truth. .

His present preparation, therefor, consists of a very imperfect knowledge of a very small department of one form of existence, and that mainly gained through the partial use of misleading senses; of a suspicion, rather than a belief, that the sphere of supersensuous truth may exceed the sensuous as the great universe does this earth; of a partially developed set of moral and spiritual faculties, none acute and none unhampered, but all dwarfed by non-use, poisoned by prejudice, and perverted by ignorance; the whole nature, moreover, being limited in its interests and affected in its endeavor by the everpresent needs of a physical body which, much more than the soul, is felt to be the real "l." Is such a being, narrow, biased, carnal, sickly, fitted to enter at death on a limitless career of spiritual acquisition? Now, there are only three ways in which this obvious unfitness may be overcome-a transforming power in death, a post-mortem and wholly spiritual discipline, a series of reincarnations. is evidently nothing in the mere separation of soul from body to confer wisdom, ennoble character, or cancel dispositions acquired through fleshliness. If any such power resided in death, all souls, upon being disembodied, would be precisely alike-a palpable absurdity. Nor could a post-mortem (after death) discipline meet the requirement, and this for nine reasons:

- 1. The soul's knowledge of human life would always remain insignificant.
- 2. Of the various faculties only to be developed during life some would still be dor-

mant at death, and would, therefore, never evolve.

- 3. The unsatisfying nature of material life would not have been fully demonstrated.
- 4. There would have been no deliberate conquest of the flesh by the spirit.
- 5. The meaning of a Universal Brother-hood would have been very imperfectly seen.
- 6. Desire for a career on earth, under different conditions, would persistently check the disciplinary process.
 - 7. Exact justice could hardly be secured.
- 8. The discipline, itself, would be insufficiently varied and copious.
- 9. There would be no advance in the successive races on earth.

There remains, then, the last alternative. a series of reincarnations. In other words, that the enduring principle of the man, endowed during each interval between two earth lives with the results achieved in the former of them, shall return for further experience and effort. If the nine needs unmet by a merely spiritual discipline after death are met by reincarnation, there is surely a strong presumption of its actuality. first: Only through reincarnations can knowledge of human life be made exhaustive. A perfected man must have experienced every type of earthly relation and duty, every phase of desire, affection, and passion, every form of temptation and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience.

- 2. Reincarnation gives occasion for the development of all those faculties which can only be developed during incarnation. Apart from any questions raised by occult doctrine, we can readily see that some of the richest soul acquirements come only through contact with human relations and through suffering from human ills. Of these sympathy, toleration, patience, energy, foresight, fortitude, gratitude, pity, beneficence, and altruism are examples.
- 3. Only through reincarnation is the unsatisfying nature of material life fully demonstrated. One incarnation proves merely the futility of its own conditions to secure happiness. To force home the truth that all are equally so, all must be tried. In time the soul sees that a spiritual being can not be nourished on inferior food, and that any joy short of union with the Divine must be illusionary.
- 4. The subordination of the Lower to the Higher nature is made possible by many earth-lives. Not a few are needed to convince that the body is but a case, and not a constituent



and ennoble him, and when the evolutionary process is complete, remove the last envelope from the perfected soul and leave it free to pass forever from its union with the material. How true then it is that, "except a man be born again he can not see the kingdom of God!" Re-birth and re-life must go on till their purposes are accomplished. If, indeed, we were mere victims of an evolutionary law, helpless atoms on whom the machinery of Nature pitilessly played, the prospect of a succession of incarnations, no one of which gave satisfaction, might drive us to mad despair. But Buddhism thrusts on us no such cheerless exposition. It merely shows you that reincarnations are the law for man because they are the condition of his progress, which is also a law, but tells him that he may mould them and better them and lessen them. He can not rid himself of the machinery, but neither should he wish to. Endowed with the power to guide it for the best, prompted with the motive to use that power, he may harmonize both his aspirations and his efforts with the system that expresses the infinite wisdom of the Supreme, and through the journey from the temporal to the eternal tread the way with steady feet, braced with the consciousness that he is one of an innumerable multitude, and with the certainty that he and they alike, if they so will it, may attain finally to that sphere where birth and death are but memories of the past.

The historical investigation of the development of the earth has proved that now and then rest upon the same base; that the present has been developed in the same manner as the present rolls on; and that the forces which were in action ever remained the same.—Burmeister.

The enemics which rise within the body, Hard to overcome—the evil passions— Should manfully be fought; who conquers these

Is equal to the conqueror of worlds.

-Kiratarjuniyam.

He is not an atheist who denies the existence of the gods, whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude.—Epicurus.

The Angels aspire to become Men; for the perfect Man, the Man-God, is above even Angels,—Eliphas Levi.

Things visible are but the shadow and delineation of things that we can not see,—Gregory of Nazianzen.

LIFE'S CHIEF GOOD.

"Shadows are good when the high sun is flaming.

From wheresoe'er they fall;

Some take their rest beneath the holy temple, Some by the prison-wall.

"The King's gilt palace-roof shuts out the sunshine,

So doth the dyer's shed!

Which is the chiefest shade of all these shadows?"

"They are alike:" one said.

"So is it," quoth he, "with all shows of living;
As shadows fall, they fall:

Rest under, if ye must, but question not Which is the best of all.

"Yet some trees in the forest wave their fragrance

Of fruit and bloom o'erhead;

And some are evil, bearing fruitless branches, Whence poisonous air is spread.

"Therefore, though all be false, seek, if ye must,

Right shelter from life's heat.

Lo! those do well who toil for wife and child Threading the burning street!

"Good is it helping kindred: good to dwell Blameless and just to all:

Good to give alms, with good-will in the heart,

Albeit the store be small!

"Good to speak sweet and gentle words, to be Merciful, patient, and mild;

To hear the law and keep it, leading days Innocent, undefiled.

"These be chief goods—for evil by its like Ends not, nor hate by hate;

By love hate ceaseth; by well-doing ill; By knowledge life's sad state,

"But see where soars an eagle! mark those wings

Which cleave the blue, cool skies! What shadow needeth you proud Lord of Air

To shield his fearless eyes?

"Rise from this life; lift upon pinions bold Hearts free and great and great as his; The eagle seeks no shadow, nor the wise

Greater or lesser bliss!"-Edwin Arnold.

Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of.—Dhammapada.

WISDOM FROM "THE SECRET DOCTRINE."

The serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge.—Vol. 11, p. 38t.

Fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.—Vol. II, p. 390.

The world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Budda-like children—or Demons. . . . When that knowledge comes, all dogmatic religions, and with these the Demons, will die out.—I'ol. II, p. 433.

Humanity is the child of Cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its coöperative work with Nature. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to, change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favored groups—the failures of Nature—will, like some individual men, vanish from the human family without even leaving a trace behind.—Vol. 11, p. 466.

It is gratifying to see how "scientific imagination" approaches every year more closely to the borderland of our Occult Teachings.—
Vol. II, p. 145.

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.—
Vol. 11, p. 173.

The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a microcosm.—I'ol. II. p. 187.

Atma-Buddhi is dual and Manas is triple, inasmuch as the former has two aspects, and the latter three, i. e., as a "principle" per se, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, Kama, the seat of terrestrial and animal desires and passions.—Vol. 11, p. 205.

BRAHMA.

If the real slayer thinks he slays
Or if the slain think he is slain,
They know not well the subtle ways
I keep and pass and turn again.

Far and forgot to me is near;
Shadow and sunlight are the same;
The vanished gods to me appear;
And one to me are shame and fame.

They reckon ill who leave me out:

When me they fly, I am the wings;
I am the doubter and the doubt,

And I the hymn the Brahmin sings.

—Emerson.

All that is on earth, saith the Lord, is the shadow of something that is in the superior spheres.—Desatir.

If you would escape vexation, reprove yourself liberally and others sparingly.—Confucius.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 346, Pacific Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Oakland Lodge—Meetings in temporary abeyance.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 19.

SAN FRANCISCO, Saturday, May 8, 1915.

Price 5 Cents

A STEP FORWARD.

The United Lodge of Theosophists of San Francisco has found new and better quarters in Room 236 of the Phelan Building. Thus under the most fortunate auspices it begins a new cycle of activity, which will be a continuation and enlargement of the old one. Thanks to the generosity of southern friends, inspired by unanimity of thought and feeling, the new rooms have been equipped with everything that is materially necessary to effective work, and therefore it only remains to make that work effective in the best sense of the word by fresh effort and fresh determination along the lines that have been so tested and tried. With loyalty to the great essentials of the theosophical philosophy there need be no hesitation in assuming with confidence the obligations and responsibilities that have been incurred or in foreseeing greater advances in the days that are to come.

THE DUTY OF PROTEST.

Two newspaper clippings that reach us almost simultaneously may serve as examples of the extent to which Theosophy is made to suffer at the hands of its friends. Itself the enemy of superstition, it must ceaselessly remain on guard against the superstitions of its adherents. Waging war against credulity and priest-craft, it finds these twin evils entrenched within its own ranks.

The first of these clippings is from the St. Louis Mirror, a journal of such exceptional courage and intelligence as to give a special weight to its utterances. And the Mirror informs us that "Theosophists out in California have a boy Messiah training for the 'second coming' and they are sending out circulars preparing the faithful for that event. . . . And yet we are told that the Ages of Faith are long passed away. Well, looking over to Europe, all one can say is that if the Messiah is in training in California, as intimated. He has His work cut out for Him."

Now there may be some Theosophists who believe this crude and vicious nonsense. Indeed we know that there are, There are neither creeds nor dogmas within the Theosophical Society, and every member may believe what he pleases so long as he extends to the opinions of others the toleration that he claims for his own. That there are members of the Theosophical Society credulous enough to expect a "boy Messiah" who is now "in training" for a "second coming" is likely enough, and is indeed the fact, since there are no qualifications whatever for membership-not even common sense-except a sympathy with the cause of human brotherhood. There may

be other members, probably there are, who believe in a flat earth, or the Ptolemaic system of astronomy, or even that the moon is made of cheese. But to say that Theosophists, as such, believe in a flat earth, or in the Ptolemaic system of astronomy, or that the moon is made of cheese, is a gross perversion of fact. Theosophists, as such, do not believe in these things. They believe in human brotherhood, and to that end, and to no other end, they recommend the study of theosophical philosophy as transmitted by H. P. Blavatsky. If it pleases some among them to build a frail superstructure of silliness upon that philosophy it is to be regretted, but it can not be pre-The philosophy remains the vented. same, and the "boy Messiah" who is "in training"-presumably by some super-Messiah-is not a part of it and never was. As well make Christianity responsible for Holy Rollerism.

The second item, which is of an equally reprehensible nature, is from the San Francisco Daily News. It is to the effect that "Colonel Goethals, the famous builder of the Panama Canal, is a reincarnation of Balboa, the discoverer of the Pacific Ocean, say San Francisco Theosophists. Colonel Goethals, or Balboa, has taken incarnation in this life to continue the work in the tropics and link the ocean he discovered with the Atlantic, opening up Panama to the world and bringing the relics and traditions of the old Aztec civilization into touch with the new Western civilization. Rumors that relics of the Aztec life would give valuable and little-known occult truths to investigators were circulating in the bizarre rooms of the Theosophists."

We may therefore repeat that while there may be some Theosophists who allow themselves to talk in this fatuous way they are doing so as individuals and not as Theosophists. A belief in reincarnation or the reëmbodiment of the soul is a part of the Theosophical philosophy as it is today the fundamental religious concept of the vast majority of the human race, and the only religious concept that can explain the mysteries of human character or the problems of fate and fortune. But speculations as to the identity of such incarnations have been condemned by the great world

sages as being not only mischievous, but futile, an incentive to vanity and a waste Such knowledge is not to be of time. lightly obtained, and those to whom it has come as a result of spiritual growth have always been distinguished by their reticence and silence. It is easy to believe that there are some members of the Theosophical · Society who thus indulge in babbling incoherencies to the discredit of their own intelligences and to the injury of their cause, but when these chatterings are gravely labeled as Theosophy it is time to utter a protest, and a vigorous one. Theosophy has no toleration for such folly and real Theosophists refrain from it as injurious to their work and degrading to themselves. members who profess to know of such things are merely proclaiming their own ignorance and they are usually proclaiming also their own vanity, since those who know are invariably silent. Theosophists prove their sincerity and their competence by unselfish and impersonal work for humanity and for human brotherhood, and not by fatuous assertions and guessings that could have no conceivable value even though they were true. The object of Theosophy is to advance a philosophy of life that shall exercise a compelling influence upon human conduct, that shall not only assert the law of brotherhood, but prove that it is a law. Those who use that philosophy for purposes of idle speculation, as an intellectual toy, as a basis for vain imaginings, or in the pretense to a knowledge that they do not possess and that they would studiously conceal if they did possess, are incurring a responsibility that is not an enviable one.

A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes. . . . The portraits of our friends or landscape views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of our acts, silhouettes of whatever we have done .- Dr. Draper.



INSTINCT AND INTUITION.

What is the difference between Instinct and Intuition? And what are they? The scientific definitions seem very unsatisfactory,

There are no scientific definitions of either the one or the other. A science that refuses to recognize consciousness as something apart from matter can hardly give definitions of the states or conditions of that consciousness.

First of all do not make the mistake of separating the states or conditions of consciousness from the consciousness itself. Intuition, instinct, intellect, soul, mind, and a dozen other names of a like kind, are used to indicate these various states or conditions of consciousness which shines now through one material vehicle and now through another. You will understand not only the nature of man, but the nature and the evolution of the whole universe if you will firmly grasp the idea that there is One Consciousness pervading the whole, and that this One Consciousness shows itself in a thousand different states, not because it is itself different, but because it is shining through differing media or veils. Sunlight is still sunlight, no matter how often you change its strength and appearance by hanging curtains in front of your window. It is this One Consciousness that shows itself dimly in the flint, more clearly in the plant, still more clearly in the animal, and radiantly in man. The Consciousness is the same, but it seems to change because it is transmitted through media of varying opacity.

The difference between instinct and intuition is then a difference, not in Consciousness, but in the quality or texture of the bodies through which that Consciousness passes. Now Consciousness, freed from its bodies, is omniscient, but when in bondage to its bodies it takes on the limitations of those bodies. In other words Consciousness thinks of itself as subject to the limitations of its bodies, and is therefore actually so subject through a process of self-delusion. One might say that it has mesmerized itself into incapacity.

Consciousness is supposed to pass through a cycle downward into matter and then upward from matter. Passing down into matter it loses its divine capacities, or rather forgets them. Passing upward out of matter it regains those capacities with the addition of the individuality which accompanies intellect. Therefore we may say that we have the three progressive stages of instinct, intellect, and intuition. When Consciousness reaches the intellectual stage it loses instinct. Passing upward from intellect it regains instinct, but we

do not now call it instinct, but intuition. Let us then say that instinct is intuition minus intellect, and that intuition is instinct plus intellect. Instinct and intuition may be said to occupy corresponding positions on the curves of descent and ascent of consciousness into and out of matter. They are manifestations of consciousness partially liberated from the senses, partially freed from the self-delusion of incapacity. For consciousness, when wholly liberated would be omniscient and the process of liberation is one of self-realization.

Now the writer believes that these reflections are justified by the study of theosophical writings, but he may be wrong. The test is the application, each one for himself, of the theosophical fundamentals.

THE RABBI'S SONG.

If Thought can reach to Heaven,
On Heaven let it dwell,
For fear that Thought be given
Like power to reach to Hell.
For fear the desolation
And darkness of thy mind
Perplex an habitation
Which thou hast left behind.

Let nothing linger after—
No whispering ghost remain,
In wall, or beam, or rafter,
Of any hate or pain:
Cleanse and call home thy spirit,
Deny her leave to cast,
On aught thy heirs inherit,
The shadow of her past,

For think, in all thy sadness
What roads our grief may take;
Whose brain reflects our madness,
Or whom our terrors shake.
For think lest any languish
By cause of thy distress—
The arrows of our anguish
Fly further than we guess.

Our lives, our tears, as water,
Are spilled upon the ground;
God giveth no man quarter,
Yet God a means hath found;
Though faith and hope have vanished,
And even love grows dim;
A means whereby His banished
Be not expelled from Him.

-Rudyard Kipling.

Only waters which in perfect stillness lie Give back an undistorted image of the sky.

The wise have no doubts: the virtuous no sorrows; the brave no fears.—Confucius.

SLEEP, DREAMS, DEATH.

Sleep, dreams, and death are states into which human beings go, and there are many things to be learned in respect to all these states. There is that which enters these various states and emerges therefrom. No true understanding of these states can be had unless we hold to the idea that there is an Ego. a Consciousness, that maintains its integrity throughout all the states that it enters. We are of continued identity, no matter through what changes we pass. All growth is but a wider range of vision, an increase and beightening of the instruments through which we view our own nature. The One Self is undivided, and herein is the Unity of Life. Seeming differences are but aspects of that One Self in its multiplicity of expression, Each is the Self, in that each stands in the. centre of the universe; each is the Perceiver; all else are objects seen.

During sleep the body is unconscious of what goes on around it. Yet we are conscious during sleep, for we dream, and in dreams we are in possession of all our senses. The dreaming state, however, is of very short duration. We enter it just as we let go of the body and again upon reentering it. The greatest portion of the night is passed in dreamless slumber. The Man, the Thinker, is then more his real self than at any other time. The real man is then most active. All the knowledge and experience we have ever had is registered in our higher consciousness. In deep sleep we go back to that very fountain of knowledge and yet come back little or none the wiser. But the brain can be made receptive to this well-nigh immeasurable wealth of knowledge which the Ego has garnered through the ages. That which we really are should and must be expressed on the material plane. Higher planes of consciousness are open to us; we have, in fact, powers of consciousness on those planes. This very idea should make us look at life from a different standpoint. All our thoughts and actions should be based on the idea of our immortality, and a great step would then have been taken toward the realization of our innate powers. This attitude, constantly maintained, would result in an unbroken consciousness through all changes of state and matter through which we pass.

As to death, can we ever in reality know in? Death we know no more than we know sleep. All we know of death is that the form the consciousness has been using is no more needed and is therefore abandoned by the Ego.

But these things each one must know for Man should arouse himself to a knowledge of his own nature. If we are ever to become real creators we must rise to the plane of causes, and realize that Intelligence rules all the laws of nature, that everything is an expression of these laws in action. Then we shall not reproduce for ourselves misery by violating the laws of our own nature. Then we shall not have obstructions of any kind, for we shall live in harmony with our own nature and move easily up the ladder of our aspirations. No one compels us to remain where we are but ourselves. Whatever we do we shall rean thereof the exact consequences, and this is justice and law. Why should ours not be the course of the Saviors of humanity inasmuch as it is the following out of the lines of least resistance? We should not seek to avoid painful experiences. for if we do we but attach ourselves more strongly to what is the result of our own sowing in the past. But to some it is only suffering that brings the realization that the path they follow is not the right nor the best

Sleep, dreams, death are then but the different states in which we act. That which garners all the experiences from these changes of state alters not at all. Our minds and bodies are more or less perfect expressions of our Real Self, the Eternal Pilgrim. Life is one grand school of being, endless in its possibilities. An eternal vista of ever-widening powers lies before us. We have reached that point in our evolution where we should realize this fact and constantly strive to perfect our instruments in such a way that they will be better and clearer mirrors of our divinity.

FAVORS RECEIVED.

(From the Cork Examiner.)

Thanksgiving to Jesus, Mary, and Joseph, for great favor received on promise of publication.—Grateful.

Some time ago I asked the Sacred Heart and Our Lady of Lourdes, if my petition was granted I would have it published. Most grateful thanks to the Sacred Heart and Our Lady of Lourdes, all things went on better than another. Sorry for delay.—K. R.

Most grateful thanks to the Infant Jesus, Immaculate Mother of God, and the Little Flower for relief from pain by praying to them and using relie of The Little Flower. Publication promised.—Grateful.

Emotionalism is not philosophy,---H. P. Rhtvatsky,



MAN'S HERITAGE.

When truth speaks she sets forth an explanation of all that was, or is, whether it be science, or history, or custom, or philosophy, All is law, and truth is the vision of that law in the mind of man; and, just as we see a wide range of perceptive powers in the animal kingdom expanding from the dullness of the snail to the intelligence of the horse, so, in the human kingdom, there is an equally wide range extending from that of the savage to the piercing light of the Christ consciousness. It is this range of vision that constitutes the whole. Each stage in the process of enlightenment encompasses in itself the vision of the stages that went before, until, at last, the law of life is comprehended.

Religious philosophy has ever pointed to this "kingdom of heaven within" as the goal of man's journey. Through life after life he is ever becoming, as he ascends a ladder that reaches from earth to heaven. It is not possible to explain in any other way the power, knowledge, and influence of such men as the world's spiritual leaders. They were men like ourselves, but men who had evolved to a stage where knowledge lay like a landscape in the vision of their understanding.

Now it is hard for us to realize that there is something to be learned beyond what we already know, an attitude that at once judges as incorrect all that varies from any fixed idea of its own. No such attitude will ever glimpse eternal truth, for to grow with it our ideas must move in unison with its eternal motion by which incessant death becomes the means for the expression of eternal life. Then will our consciousness become the consciousness of the law of life, then will we begin to see the meaning of what truth has to teach and how nothing evades an explanation of its being; nay, that there is nothing too small to hold within itself the life and law of all existence.

Thus, truth promises abundantly; promises, in fact, the treasure of the ages. But her requirements are commensurate. She asks that her devotee serve the least in a household where all are loved with equal love, and, living in her light, that he never claim it as his own. This means death to self, to rank, to fame, to wealth, and it is because of this that even giants of intellect who wish to appear so can never see truth, preferring to spend life's labors winning applause from the multitude, an applause that dies away on the floating breeze, rather than to be laying treasure upon the eternal foundation which ever is, and

which furnishes the bread of life for struggling humanity.

For humanity will be satisfied. Sooner or later that inner man of thought must have that food on which his life depends. His mind and heart will drive him ever harder till he knows the reason of his being, the shape of san I grains on the seashore, the rise and fall of nations. Intuitively he searches for his heritage, where, in spiritual knowledge, all things are comprehended.

But such things are not to be translated into the language of intellect. One may as well attempt so to handle mathematics that those without the power of intellect can assimilate it with the same organs that assimilate their food. The things of intellect can not be comprehended by the stomach, nor can the things of spirit be comprehended by the intellect, however much each part contributes to the whole as a harmonious working.

Therefore, although there have been those in the world whose minds were lighted by wisdom and whose heart yearned to bestow its pricless gifts, they could never do more than exhort and point the way, saying with Solomon, "With all thy getting, get understanding; it is more precious than rubies, yea, than fine gold." Saying with Christ, "Seek first the Kingdom of God and His righteousness and all things else shall be added unto you." And again, "He who lives the life will know of the doctrine." Hermes, "Know that there is no enlightenment from without; the secret of things is revealed from within. From without cometh no Divine Revelation, but the Spirit heareth within. Do not think I can tell you that which you know not; it can not be given you, To him that hath it is given, and he hath the more abundantly." Or with the Alchemists, those sages of the Dark Ages who hid their light from dogmatic persecution, "Even as the ferment of dough overcomes the dough, converting it into itself, so also this stone (brotherly love, spiritual thought, the higher self) converts metals (all earthly things, the lower self) into itself (spiritual comprehension which brings a peace past understanding, and a realization of immortality)."

It seems, then, that there is something great, something far transcending intellect, quite near to us could we but learn to be unselfish, could we but know our own great nature by an expanse into it of spiritual vision born of love and brotherhood, born of the humble mind ever the learner, and the receiver only to give, almost in fearful reverence to a law that lives and works but for its

righteousness, ever returning gifts in such abundant measure as to keep the giver bowed in gratitude. For Solomon's vineyard bears him 1000, and to those that keep the fruit thereof 200.

WISDOM FROM "THE SECRET DOCTRINE."

All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early Races, found their pictorial expression in allegory and parable. Why? Because the spoken word has a potency not only unknown to, but even unsuspected and naturally disbelieved in, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken the corresponding Powers, union with which produces good or bad results, as the case may be.—Vol. I, p. 325.

If the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man—or rather will accept nothing—yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies—then materialistic unbelief would have fewer chances than it has.—Vol. I, p. 328.

There can be no manifestation of consciousness, semi-consciousness, or even "unconscious purposiveness," except through a vehicle of Matter; that is to say, on this our plane, wherein human consciousness, in its normal state, can not soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation, or fabric, that Spirit wells up in a stream of individual or subconscious subjectivity.—I'ol, I, p. 350.

The pure Object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world, for we know only the mental states it excites in the perceiving Ego. And, so long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego from the thraldom of these senses—so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of "things in themselves," or Substance.—I'ol. I, p. 351.

The scientific hypothesis, that even the simplest elements of matter are identical in their nature, and differ from each other only in consequence of the various distributions of atoms in the molecule or speck of substance, or of the modes of its atomic vibration, gains more ground every day.—Vol. I, p. 491.

REINCARNATION.

(From a lecture delivered before the University of St. Andrews by James Ward, Sc. D., Hon. LL. D., Hon. D. Sc., Fellow of the British Academy and of the New York Academy of Sciences, Professor of Mental Philosophy, Cambridge.)

All that we can reasonably assert is that between the old life and the new there must be some continuity of experience, if the new life is to be regarded as a future life, and not as merely another life. There are two views to be considered: that of transmigration or reincarnation, accepted by the majority of the human race, and that of transfiguration, if we may so call it, prevalent The one secures a conamong Christians. tinuity of environment that satisfies the imagination of survivors, but at the sacrifice more or less complete of that personal continuity which we must regard as essential. The other preserves this, but transfers it to an unseen world difficult to realize.

The objection to transmigration or metempsychosis has been met by assuming that the personal discontinuity is only temporary, and that the successive lives of a given subject may be eventually connected through continuous but latent memories, that are revived after death or when all the soul's wanderjulire are over. But even so, if this series is to have any real continuity or meaning, if it is to be not merely a series, but a progression. then at every return to life, either Providence must determine, or the naturient soul itself must select, its appropriate reincarnation. Otherwise, if disembodied souls are to be blown about by the winds of circumstance like other seeds, we should only have a repetition of that outrageous fortune which the doctrine of transmigration was supposed to redress: the contingency that seems to pertain to the one birth we know of would only be manifolded, not removed.

This difficulty in turn has been met by the further and bolder assumption that disenbodied souls do in fact steer their own way back to a suitable rebirth. An atom liberated from its molecular bonds is described as manifesting an unwonted activity, technically known as "the nascent state"; but still it does not recombine indifferently with the first free atom that it encounters, but only with one for which it has an "affinity." And "there seems to be nothing more strange or paradoxical," it has been said, "in the suggestion that each person enters into connection with the body that is most fitted to be connected with him." But the affinities of a given atom are, so far as we know, anything but select:

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge-Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 346, Pacific Building, San Francisco.





U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 20.

SAN FRANCISCO, Saturday, May 15, 1915.

Price 5 Cents

FATE AND FORTUNE

A popular physician was recently quoted as saying that the majority of his patients come to him, not for a knowledge of the laws of health, but for advice as to how those laws may be broken and the consequences evaded. Not being a charlatan, he tells us that the laws of health can not be broken with impunity, that medical science can do no more than palliate or postpone some of the results, and that the only road to health is an observance of the rules of health. It is the charlatan who says that there may be causes without consequences.

None the less there are many of such charlatans in our midst. There are religious charlatans, scientific charlatans, and sociological charlatans. They force their charlatanism upon us in the press, the pulpit, and the classroom. And the burden of their teaching is always the same. Law, they tell us, can be evaded by irrelevant observances that are usually found to be profitable to themselves. The universe, we are assured, is actually a chaos through which human beings may perhaps thread their way by luck and by the purchase of religious and scientific formulas hardly distinguishable from spells and incantations. From the religious side we have the advocacy of vicarious atonements and the like, which practically charter us to fly the black flag of piracy during our lives with the comfortable assurance that all results can be wiped away by death-bed repentances, no matter how numerous the victims to whom we allowed no time for death-bed repentances. On the scientific side we find so-called medical experts like those of the Oregonian and the Chicago Tribune, who tell us that hygiene and right living have no preventive power against the graver diseases, and that there is no help for us except the "marvelous discoveries" of serums, vaccines, inoculations, and operations that may be purchased at the advertised rates, but perhaps with a reduction on taking a quantity. The new science has chaos for its foundations and fear for its superstructure, a fear more cruel than the fear of hell that it has supplanted. And so we are afraid of death and disease, of poverty, disesteem, and misfortune. Every act of life is a mere throw of the dice, and dark care rides ever behind the horseman. Humanity is living in a fortified castle, and ill-fortified at that. Around us are the besieging and irresponsible forces of fate and fortune, while myriads of germs and bacilli swarm against every bodily opening that is unprotected by vaccines and cultures and all the hellish brew of a scientific sorcery. It is a humiliating picture.

And so we may revert with a certain relief to the assurances of a true and reputable science that there are laws of nature and that they can not be broken with impunity, assurances that are so well confirmed by even a nascent intuition. But nature surely exercises her



dominion over the mind as well as over the body. She must concern herself as much with morality as with physics. Law means no more than the persisting direction of energy, and if nature has her pains and penalties for a violation of her physical laws she must be equally emergent in the domains that are above the physical. Surely there can be no stranger delusion than that avenges the misuse of the body but is indifferent to the misconduct of the mind, that her nemesis awaits those who overeat or over-drink, but that there is no retribution for the offenses of self-love. Still stranger the delusion that we can in any way advantage ourselves by the breaking of moral law and at the cost of others. If there is chaos anywhere, then chaos must be universal. Law and chance can not exist side by side in Cosmos. And law means some orderly, continuing motion toward a given end, and violation of law means a deviation from that path and away from that end.

It is by assertion of universal law that Theosophy seeks to cope with the miseries of the world and to banish the fear of chance. And it is an assertion of Law and not of laws. The force that carries the autumn leaf to the ground is the same force that showed to Socrates the better way of death. It may manifest itself as attraction and repulsion, as chemical affinities, as instinct, or intuition, or conscience, as duty or as love, but it is the same force working through the environment in which it finds itself and which it has created. For just as this is a world of Law and not of laws, so it is a world of Life and not of lives, and Law and Life are so close together as to touch. If the planets move cyclically around the sun, and the sun similarly around some greater orb, there must somewhere be a centre to that majestic spiral, and from that centre, physical, mental, and spiritual, must emanate all direction, all force, all law, and all life. Nature must somehow, somewhere, be brooding over her great ideal, ordering every atom to that end, avenging every infraction of her equilibrium. And that infraction may be a thought of ill-will, of self-love, perhaps more disastrous to the thinker than a rifle bullet.

It is the greatest things that we under-

stand the most easily. We may stand in perplexity before the complex array of scientific teachings, but the spiritual synthesis of those teachings may be within the comprehension of a child. And that synthesis, uncontradicted by any proven fact, demonstrated by all proven facts, shows us the life of the universe as a Unity, eternally assembling the elements of matter to serve its progressive ends, slowly ascending the ladder of material complexities until at last it shall show itself as a spiritual self-consciousness, a spiritual humanity. There are no missing rungs in that ladder of ascent from the mineral kingdom to the brain of the philosopher. Each rung, each kingdom, marks a stage in the life of the world as it eternally reincarnates itself under the pressure of past experiences. And when that life reaches the human kingdom, when it becomes self-conscious and of free will, it may adhere to the path, or it may deviate from it, but the path is always along the line of altruism and of impersonality.

The human individual is under no present compulsion to obey. Nature is infinitely patient, but none the less her pressure is inexorable. Not a sorrow, nor a misfortune, not even a misshapen day, but testifies to the violation of a law that must ultimately be obeyed, it may be now or it may be after ages of accumulated distress, after many and many an incarnation of pain. whether there is obedience or defiance, submission or rebellion, we may at least be assured that chance can have no lot or portion in our lives and that the pattern eternally produced by the loom of human life contains no single thread save what we ourselves have wound upon its shuttles.

The knowledge of this nether world— Say, friend, what is it, false or true? The false, what mortal cares to know? The true, what mortal ever knew?

The ether which is around us is the same as the ether within us, and that is the ether within the heart.—Upanishad.

God fulfills Himself in many ways

Lest one good custom should corrupt the world.

-Tennyson.

Let the wise man guard his thoughts, for a tamed mind brings happiness.—Dhammapada.



MEMORY.

EDITOR U. L. T .- Sir: Listening recently to some remarks on the subject of Memory I was led to a train of thought that brought me to some conclusions unexpectedly large and with prospects of others yet larger. Now the dictionary tells us that memory is the representation in consciousness of past events with the recognition that they belong to the past. Therefore it seems that we must draw a line between the events that we remember and those that we do not remember, and that there is a constant procession, so to speak, over that line from the domain of rememexperiences into another where those experiences seem to be swallowed up and lost. With some of us the former domain is large and with some of us it is small, but all experiences are on the march toward that frontier line. All of them must eventually reach it and so fall down into the limbo of the forgotten.

But I am led to wonder if that line is actually so well marked as it seems, if indeed it is not so nebulous as to flicker and disappear before the concentrated mind. We may leave out of account the conclusions of so-called psychic science that all experiences are merely stored away out of sight in some mental warehouse to be recovered under abnormal conditions and look at the problem from a more philosophical standpoint.

Now it seems to me that all human actions must be governed by memory, whether that governing force be recognized as memory or not. The man who has been many times cheated becomes cautious. He does not necessarily call back into consciousness every occasion on which he has been so cheated. He may have "forgotten" many of them, but under the frequent repetition of an unpleasant experience he has gradually assumed an habitual attitude in his dealings with others. Or we may say that his character has changed. The events themselves may have slipped over the border line of what we call memory, but none the less their essence remains, and it remains so strongly as to govern conduct.

Thus it is evident that character is controlled by our remembered experiences, even though our remembered experiences have been forgotten—if you will pardon so flagrant a paradox. Character may be said to be our tendency to act in one way and not in another, and it would seem that whenever we are called upon to act or to choose a course the real helmsman is the character acquired by our experiences, or in other words by our

memories. But inasmuch as our characters are to a large extent innate, the characters with which we were born, we must suppose that these, too, are actually memories of past experiences. We may wrongly interpret their meaning, but theirs is actually the voice that we hear. Once more, they are the "memory" of forgotten experiences, the experiences of other lives.

But we shall be compelled to go still further afield, led inexorably by a pitiless logic. Since the whole of nature is obviously moving from the simple to the complex and has been doing so from the earliest ages, we must see that here, too, there is something akin to memory. Atoms and electrons, we are told, are in incessant movement, perpetually leaving one aggregate of matter to join another. Now if these movements were chaotic our problem would, in a sense, be simplified, since there would then be no problem. But they are not chaotic, since they tend always in one direction, toward the multiplication of forms and their increasing perplexity. Obviously the atoms and electrons have their affinities and antipathies, as indeed we know them to have. They love each other and hate each other. They select their friends and evade their enemies. In other words they have characters like human beings. Now do these characters proceed also from memory? It seems that they must do so, and that atoms and electrons are governed by the memories of their experiences, and that it is under this increasing load of memory that they are driven here and there in their search for new forms and combinations in the direction of increased complexity and beauty. But memory implies consciousness. It implies that the atom, like the human being, is guided and directed by something that is not material. It is useless to speak of the atom as a homogeneous material entity and then proceed to endow it with qualities.

It would therefore seem that the whole universe must be consciousness in association with matter and driving that matter here and there under the stress of memory and in search of some ideal fashioned from concepts of pleasure and pain. It avoids the repetition of experiences that have seemed to be painful, incongruous, or inharmonious. It seeks new experiences that seem pleasurable, congruous, or harmonious. Or we may say, like Plato, that it seeks beauty, or, if we prefer it, self-consciousness as an advance on all-consciousness. Excepting inaccuracies of expression, is not this the Theosophic philosophy, including a law of reincarnation that is universal and that governs atoms as well as men. And Karma would be no more than the results of our interpretation of memory. If we interpret wrongly we suffer, but memory remains always the helmsman of the ship.

F. T. S.

FRUITS OF ACTION.

Would not abandonment of the "fruits of action," as recommended in the Gita, tend to paralyze effort and skill?

Quite the contrary. The disentanglement of the mind from the conjectured events of the future is not only sound common sense; but it also gives that peculiar vision and discrimination that come from disinterestedness. When we have once performed an action to the best of our ability, and because it is a duty, why should we allow the mind to dwell upon the future? Why should we attach ourselves to that unknown future by our hopes and fears?

The philosophy of the Gita demands that our actions shall be done as a sacrifice to duty, and not because of their results upon ourselves. In this way we detach ourselves from those results and we shall not be karmically bound by them. If we unite ourselves to the events of the future by our hopes and fears we then become bound up with those events, not knowing whether they be good or evil.

So far from this practice being a detriment to skill it must be directly the opposite, since anxiety, fear, hope, and self-interest, must infallibly cloud our judgment and blunt discrimination. We can always advise others more wisely than we can ourselves, because in the former case we are disinterested. Courage and audacity are actually no more than an indifference to results. Hesitation and timidity come only from an anxiety about the future, from "attachment to results."

Into the high moral aspects of the philosophy there is no space here to enter. It must suffice to say that even from the utilitarian point of view that philosophy makes for efficiency.

AUTHORITIES.

If there is no authority behind the theosophical philosophy, why does one hear so many references to the Founders of the Society! Are not their teachings accepted by Theosophists as authoritative and final in the same way that religionists accept the creeds and dogmas of their faith!

The question may best be answered by an illustration. A mathematical expert may be willing to place the results of his knowledge at the service of his students and they may

accept his conclusions as coming from one more learned than themselves. But they are not accepted as creeds and dogmas. mathematician has passed through a certain training that is equally open to every one. The sources of his knowledge are available to all. His methods are not hidden nor secret. They may be followed by any one who will undertake the necessary labor and preparation, and the results thus obtained are always the same. Moreover, he will willingly communicate those methods so that any one who desires to do so may verify his teachings. But this is not the case with the creeds and dogmas of religion. They are not veri-They must be accepted on faith. fiable. There is no way by which that faith may become knowledge.

Now the theosophical philosophy is imparted in very much the same spirit that the mathematician imparts the results of his mathematics. It is set forth as the results of a system of knowledge, and of knowing, that is open to every human being. Those who now possess that knowledge are willing to impart it, and they have imparted it, but they are far more concerned that others shall acquire it for themselves than that it shall be accepted unquestioningly. If they give the solution of some of the great problems of life it is not that their teachings shall be received as creeds or dogmas, but that the possibilities of knowledge shall be made evident to the end that all aspirants to knowledge shall be inspired and encouraged.

THE SCIENCE OF LIFE.

Theosophy suggests to us that we do not, in fact, know our natures, our powers, or how to use them. From this ignorance come all our sorrows. Our ignorance is due to the erroncous ideas we hold, to our clinging to relative truth. There is, however, a way to overcome these difficulties. It is by the application to our daily habits of thought of that knowledge or wisdom of the ages which is in the custody of those who were once men like ourselves, but who have attained to a conscious immortality with powers far transcending any possessed by average humanity. This wisdom or knowledge constitutes a true science of life, an art of living.

The root of our difficulties, then, is in our lack of knowledge, in our mistaking the unreal for the real. We see only a small portion of life and yet we judge the whole of life thereby. This is the sin, or mistake, of relative knowledge. We reckon only on what we see and we do not reckon on all. We fail to take stock of many phases of our life and

consciousness. To fix the mind on the great fundamental truths of our being is the best of all means toward a realization of our divine possibilities.

We should, for example, impress thoroughly on the mind the fact of our identity with the Supreme, for the highest thing in the universe is in every one and in every thing. Higher than the highest in every being there is not. There is nothing higher than Spirit or Life itself. If it is the highest there is, it can not be described by anything lower than itself. That which is behind all things, which exists in all things, is Spirit and can not be defined. Everything in the universe is an expression of life. Life is the power to perceive, the power to act, the power to choose. Each being, because he is life, is constantly perceiving life in every direction. True Being is Life, and as Life it is eternal, unchangeable and inextinguishable. Nothing can change the real nature of man or of any manifested being. The Self, indeed, is One. But there is a constant change in impressions received, and in impressions thrown up, or produced by, each individuality.

The great differences we see all about us are due to the entirely different ways in which the different beings have exercised their powers of choice and action. No one's mind and life can be changed except by the owner of that mind and the liver of that life. Man can grow in no other way. If others could do this for him present conditions could be changed for the better in a moment of time by those wise and strong in power. But each heing in the universe is an expression of eternal omnipotent spirit and the very omnipotence of spirit prevents interference in such matters from outside agencies. All that another can do is to point the way.

We should never forget that each stands where he is as a result of evolution, and that it is inherent in his very nature that he shall continue to evolve. To this process there can be no conceivable beginning nor end. In this process of evolution we reap exactly what we sow. All our sowing is cast in the soil of other beings, and comes back to us in the thoughts and acts of those beings, in their daily relations with us. We can not be too careful how we affect others. Seemingly small causes may lead to significant results, even as a large-sized wheat stalk is ripened from a small grain of wheat.

Theosophy, then, offers us the truth about our own nature, its powers, and the right use of them. It gives us a science of life, one that has been tested and which has never been found to fail. This is so because it is based upon a knowledge of law. This knowledge is offered to those who are willing to test it for themselves. It is the knowledge that was offered by Jesus, Buddha, Krishna, and a score of others.

RABINDRANATH TAGORE.

(From a biographical study by Ernest Rhys, published by the Macmillan Company.)

Now, as I recall that afternoon-not much more than a twelvemonth ago-it is impossible not to see in the present war the grim realization of those misgivings; and that they were not the passing fancy of a sick man is shown by the frequent allusions in his own pages to the same topic. In one, occurring in Sadhana, he points out that the rival energies of the nations in the west tend to become ag-They are employed "in extending gressive. man's power over his surroundings, and the people are straining every nerve upon the path of conquest; they are ever disciplining themselves to fight Nature and other races; their armaments are getting more and more stupendous every day; their machines, 'their appliances, their organizations are forever multiplying. . . ." The ancient civilization of India, he goes on to say, had another ideal, which was that of the perfect comprehension of all, the inclusion of every element in the universe, and not the shutting out of any atom of God's creatures. Man's freedom and his fulfillment were not to be gained, in that Eastern belief, through war and the argument of the strong hand, but by love.

Once Gautama, we are told, saw a man bowing to the Four Quarters of the Heavens, the Nadir and the Zenith. It was an old rite he was performing-"with streaming hair, wet garments, and clasped hands"; and Buddha knew he was doing it to avert evil, and told him thereupon that the true way to guard the regions of Heaven and Earth was by showering good deeds all around him. In this new dispensation he might look upon his father and mother as the East, his wife and children as the West, his masters and teachers as the South, his friends and companions as the North, the saints and religious mystics as the Zenith, and his servants and dependants as the Nadir. Could one have a better reading of a Symbol for the law of human fellowship and a love wide as the world?

The God who is in fire, who is in water, who interpenetrates the whole world, who is in herbs, who is in trees, to that God I bow down again and again.—Hindu Mantram,



THERE ARE NO DEAD.

(By MAURICE MAETERLINCK.)

(Adapted from "The Blue Bird." Published by Dodd, Mead & Co.)

"Tyltyl," said Light one morning, "I have received a note from the Fairy Berlyune telling me that the Bluebird is probably in the graveyard."

"What shall we do?" asked Tyltyl.

"It is very simple," answered Light. "The fairy gave strict orders. You and Mytyl are to go into the graveyard alone. At midnight you will turn the diamond, and the dead will come out of the ground."

Tyltyl did not feel pleased, "Aren't you coming with us?" he asked.

"No," said Light, "I shall stay at the gate of the graveyard. There is nothing to fear. I shall not be far away, and those who love me and whom I love always find me again."

Light had scarcely done speaking when everything changed. The shining Temple, the glowing flowers, the splendid gardens vanished to make way for a little country grave-yard lying in the soft moonlight. Tyltyl and Mytyl clung to one another.

"I am frightened," said Mytyl.

"I am never frightened," said Tyltyl, shaking with fear.

"Are the dead alive?" asked Mytyl.

"No," said Tyltyl, "they're not alive."

"Are we going to see them?"

"Of course; Light said so."

"Where are they?" asked Mytyl.

"Here, under the grass or under those hig stones, Mytyl."

"Are those the stones of their houses?" asked Mytyl.

"Yes."

"When will you turn the diamond, Tyltyl?"
"Light said I was to wait until midnight,"
"Isn't it midnight yet?"

Tyltyl looked at the church clock. "Listen, it is going to strike."

Above the children the tones of the clock boomed as it started to strike twelve.

"I want to go away, Tyltyl! I want to go away!"

"Not now, Mytyl; I am going to turn the diamond."

"No. no," cried Mytyl. "Don't! I'm so frightened, brother! I want to go away."

Tyltyl tried vainly to lift his hand; he could not reach the diamond with Mytyl clinging to him.

"I am so frightened."

Poor Tyltyl was quite as frightened as she, but at each trial his courage had grown greater. The eleventh stroke rang out. "The hour is passing. It is time," and, releasing himself from Mytyl's arms he turned the diamond.

A moment of suspense followed for the poor children, Mytyl hid her face in Tyltyl's breast.

"They're coming," she cried. "They're coming."

Tyltyl shut his eyes and leaned against a heavy stone beside him. The children remained in that position for a minute, hardly daring to breathe. Then they heard birds singing, a warm scented breeze fanned their faces and on hands and neck they felt the soft heat of the balmy summer sun. Reassured, but finding it hard to believe in so great a miracle, they opened their eyes and looked about them. From all the open tombs were rising thousands of delicate flowers gradually growing more and more tall and plentiful and marvelous. Little by little they spread everywhere, over the paths, over the grass, transforming the rude little graveyard into a fairylike garden. Its sweet-scented breeze was murmuring in the young and tender leaves. the birds were singing and the bees humming gayly above glittering dew and opening flowers.

"I can't believe it! It's not possible!" cried Tyltyl.

The two children, holding each other by the hand, walked through what had been the graveyard, but where now no graveyard was to be seen. Vainly they searched among the flowers for a trace of the low mounds, stone slabs, and wooden crosses so lately there. In the presence of truth they saw that all their fears of the dead were foolish. They saw that there are no dead; but that life goes on always only under fresh form. The fading rose sheds its pollen only to give birth to other roses, and its scattered petals scent the air. The fruits come when the blossoms fall from the trees; when the grub dies the brilliant butterfly is born. Nothing perishes; there are only changes.

Beautiful birds circled about Tyltyl and Mytyl. There were no blue ones among them, but the two children were so happy over their discovery that they asked for nothing more.

Relieved and delighted they kept repeating: "There are no dead!" There are no dead!

It is true that I preach extinction; but only the extinction of pride, lust, evil thought and ignorance; not that of forgiveness, love. charity, and truth.—Buddha,

WISDOM FROM "THE SECRET DOCTRINE."

Divine Thought can not be defined, nor can its meaning be explained, except by the numberless manifestations of Cosmic Substance, in which the former is sensed spiritually by those who can do so.—I'ol, I, p. 349.

Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial Chaos, or to put a printed label on Eternity.—Vol. 1, p. 352.

All the birds and animals now called "unclean" in the Bible have been the symbols of this Deity (the "Creative God"), in days of old. A mask of uncleanness was placed over them, in order to preserve them from destruction, because they were so sacred.—I'ol. I. p. 379.

There are only seven planets specially connected with Earth, and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the genus homo, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.—I'ol. I, p. 627.

Thus can all exoteric religions he shown to be the falsified copies of the Esoteric Teaching. It is the priesthood which has to be held responsible for the reaction of our day in favor of Materialism. It is by worshipping and enforcing on the masses the worship of the shells of pagan ideals—personified for purposes of allegory—that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay.—Vol. 1, p. 632.

There is a purpose in every important act of Nature, whose acts are all cyclic and periodical.—Vol. I, p. 702.

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern Esoteric Science. So vast and so profound are these that scarcely even a few, a very few of the highest Initiates—those whose very existence is known but to a small number of Adepts—are capable of assimilating that knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their

way into exact Science, while mysterious help is given to rare individuals in unraveling its arcana.—Vol. 1, p. 671.

The "light of Christ" shines upon as hideous features of the animal man now, as the "light of Lucifer" did in days of old.—Vol. 1, p. 507.

Man was troubled and lived in fear so long as he had not discerned the uniformity of law in nature; till then the world was alien to him. The law that he discovered is nothing but the perception of harmony that prevails between reason, which is the soul of man, and the workings of the world.—Tagorc.

Then they said to the mind, "Do you sing for us." "Yes," said the mind and sang.—
Upanishad.

If evil be said of thee, and if it be true, correct thyself; if it be a lie, laugh at it.—

Epictetus.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.



of philosophers there is, of course, no need to speak. A dozen varieties of "New Thought"-so called because it is neither new nor thought-a dozen varieties of mental healing, are based upon tortured fragments of Theosophy twisted from their original purpose to other aims of personal advantage and profit. sibly they all play their part in the revolt against materialism, since there must be food for babes as well as meat for men. But it remains the fact that it was the Theosophy of H. F. Blavatsky that made them possible. It was she that made the breach in the walls of materialism through which any one may now pass without let or hindrance. It may be that the future will do justice, although that does not matter. It is sufficient to remember the prediction that the present century would witness the death blow of materialism and to realize that the prediction has been amazingly fulfilled and before the century is out of its teens.

Of course there is still much to be done. Materialism has been destroyed in the high places of science, so that there are now none so poor as do it reverence. But to uproot it from the popular mind that it has saturated is quite arother matter. In the popular mind it has taken the form of heredity, eugenics, and a dozen forms of medical terrorism' and quackery. These are sedulously fed by the pseudo scientists, the newspaper writers, the jackals of science, who are still able to extract some nutriment from the carcase that the lions have abandoned. Their favorite note is that of irresponsibility of a maleficent chaos in nature from which there is no escape except through the "surprising discoveries" of modern research. Fate and fortune are accidents. Character is a matter of inheritance, virtue and vice of brain substance, happiness and misery of laws. In politics there is a frenzied demand for human rights, although the pursuit of human duties is neither visible nor audible. Criminality is to be cured by the surgeon's knife, and doubtless we shall presently be offered a germicide guaranteed to produce brotherly love, and Sabbathkeeping. That we are not responsible for character and therefore that we should be immunized from its results is a doctrine so gratifying that its temporary vogue is certain.

But of course these excrescences will have their little day and cease to be.

Indeed they are already on the wanc. They are no longer being fed from the high places of science and they are doomed to wither and disappear. ready a healthier note is becoming audible. The stem realities of war have done something to exorcise the quackeries of popular sciences and philosophies and to challenge the ideals of irresponsibility from which disasters spring. We may hug to ourselves the delusion that we shall presently be allowed to sink back into the old comfortable greeds, the placid avarices from which we have been shaken by war, that the old harbors are waiting for us and the old immunities. But these are delusions. We have reached the parting of the ways and a new world is before us. There must be new ideals, and already they are showing themselves in an awakening responsibility, a dawning sense of human unity. a slow recognition of the Nemesis that follows upon the violation of the ethical We have already seen the fulfillment of one prediction that seemed as though it could never be fulfilled. There were other predictions conditional upon human effort and resolve, and the accomplishment of these also must be rendered certain by an even more careful adhesion to the essentials of success.

The doctrine of the rotation of the earth about an axis was taught by the Pythagorean Hicetas, probably as early as 500 B. C. was also taught by his pupil Ecphantus, and by Heraclides, a pupil of Plato. The immobility of the sun and the orbital rotation or the earth were shown by Aristarchus of Samos as early as 281 B. C. to be suppositions accordant with facts of observation. The heliocentric system was also taught about 150 B. C. by Seleucus of Seleucia on the Tigris. It is said also that Archimedes, in a work entitled Psammites, inculcated the heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the earth's shadow on the moon in eclipses. The same idea was defended by Pliny. These views seem to have been lost from knowledge for more than a thousand years .- Winchell.

Shall I return good for evil? What then should I return for good? My son, deal justly with all, and so shalt thou prosper.—Laotze.

All the senses of man originate in one sense, which is sensation.—Eckharthausen.

THE DUTY OF PROTEST.

The editorial in your last issue seems to be based on the impossible theory that Theosophy should be petrified in the form in which the Society was left by its Founders and therefore that no subsequent advance should be called by the name of Theosophy. There are large numbers of Theosophists who believe in a coming Christ and your comments on this belief seem to lack the toleration to which those beliefs are surely entitled.

We have every toleration for a belief in a coming Christ or in any of the other vagaries that are now as thick as leaves in Valambrosa. But when these beliefs are offered to the world as Theosophy it is necessary to protest. The editorial in question did so protest, and that protest is now repeated and emphasized.

Now it is evident that in this matter we must choose between two alternatives. Either there is some standard of Theosophy which is the test of authenticity or we must be willing to label as Theosophy any opinion that may be held by any member of the Society. For mere numbers can not make any difference. The vicarious atonement, for example, or transubstantiation, would not become a part of Theosophy, even though all the members of the Society should subscribe to it. Theosophy, as it is intellectually knowable to the world, comprises a certain definite body of teaching, and no opinion or theory can be accepted as Theosophy unless it is to be found in that body of teaching. It may even be said that the truth of such opinion or theory has nothing to do with the matter. It may be true that free silver is economically sound. or the protective principle, and the majority of the members of the Society may believe either the one or the other, but free silver or the protective principle does not thereby become a part of Theosophy any more than a part of astronomy. I may hold a certain scientific opinion, and it may be a true opinion, but if I describe it as Darwinism I shall at once lay myself open to a challenge to show chapter and verse in the writings of And there can be no other test than this. The accuracy of my opinion is irrelevant. It may be accurate and still it will not be Darwinism. Now the standard of authenticity in the case of Theosophy is to be found in the works of H. P. Blavatsky and William Q. Judge. There may be many truths that are not in those works. We know, and we are told, that there must be. But we have no right to speculate as to those truths and to label our speculations as Theosophy. There are many profound truths in the works of Paracelsus, and Boehme, and Plotinus, and many others, and we may examine those teachings with respect, and accept them, but we are not thereby entitled to describe them as Theosophy.

The chaos into which any other procedure must lead us is sufficiently shown by the chaos that now actually prevails. There is now nowhere a religious superstition without its parallel among the theories solemnly presented to the world as Theosophy. Intended to destroy the baneful influence of religious authority, we now have authorities within the Theosophical Society whose claims are greater than those of the Pope. Intended to inculcate tolerance, we see a dawning spirit of ostracism and persecution from which almost any evil results may come. We see religious caste in its worst forms, a veritable doctrine of the elect, and we see a subservience and a credulity almost without their like. We see strange and weird beliefs sustained by nothing but eloquence and literary ability, and we see thousands of Theosophists, so eager to welcome a new thing, so anxious to flatter and to worship, that they neglect their duty to the world and lose themselves in a vertigo of psychic emotionalism. For such reasons as these it is necessary to repeat that Theosophy is a definite body of teaching and that it is to be found only in certain definite quarters already indicated, and that a belief in a coming Christ, or in authorities, or in services to the dead, is not to be found therein. And it may be added that those who describe such beliefs as Theosophy are acting without warrant and to the detriment of the philosophy that it is their duty to protect.

PURPOSE OF EVOLUTION.

Evolution is a fact in nature. It must have some purpose or it would not be. This purpose is the evolution of the Soul, the gaining of self-knowledge. This knowledge can be gained only through personal individual effort. However vast the fields of life, and they are infinite, each unit of life must do its own living. It can not be done vicariously.

In this vast process of evolution each being stands where he is as a result of his own past and present thoughts and actions, as a result of the path he has followed. The inner Self, the all-perfect, remains forever unaffected, unchanged; the instrument through which he looks out on life alone changes for the better or the worse. Only the Self endures, but the surroundings change all the time. They change under the law of action

and reaction, of cause and effect, of Karma. With whatever force one acts in any given direction the result is always in direct ratio or proportion to the force of the action.

It is through observation of the workings of this law of cause and effect that we gain knowledge. This comes only by repetition. Repetition is the method of learning. learning comes from repetition until the resultant qualities are built into our inner natures. Thus come character and growth. We then know that particular phase of experience or knowledge, as it were, by heart. This is true of all knowledge. It can always be drawn upon by the man who has earned it. The multiplication table, for example, is always somewhere in the depths of our consciousness and can be made available when necessary.

This constantly repeated process of sowing and reaping is the means whereby the Soul makes repeated efforts to learn what it does not yet know or rather to change its own states of conditions. The only way we can learn is by repeated attempts. This implies, or rather necessitates, reincarnation. We, the inner immortal Ego, endure throughout all these changes of form and substance. same power which procured for us this present body has evolved for us many bodies in the past and will continue to do so in the future. The nature of one's actions will determine the qualities and characteristics of our bodies yet to be. The whole process is under iaw. It is within our own power to mold our future growth.

This growth, this evolution, is for the purpose, as already stated, of gaining a knowledge of our true nature. Then only does one become an experiencer of one's own immortality. There can be no limits, no bounds whatever, in this process. The whole is under law, immutable, eternal. There is no injustice in nature. We always get a square deal. When we are in harmony with nature we get beyond trouble, but this can not be done save through personal effort. We can not escape the results of our own doing. Honest thinking and honest effort are certain to yield their own reward.

The first step in this path of conscience endeavor is a mental taking stock of the ideas we hold and a rejection of all views of life that are contrary to reason and experience. We should accept nothing as true except that which our own inward experience or intuition tells us must be so. Wrong ideas of life and the universe have led us astray. It is best to drop them and adopt instead a philosophy

which is logical, consistent, and in accord with the facts of life.

The purpose of all evolution, then, is the limitless growth of the Soul, the extension and expansion of enjoying and experiencing our own immortality. The path has been long and painful because of our ignorance. A following out of the right path will bring right results. We are immortal in our nature, but it can never yield to us its fruits until we become conscious of it. We should act upon and from this basis—the basis of Unity and Immortality.

THE FRUIT OF EFFORT.

It would seem that the possibility of arriving at some understanding of the laws of life would be a hope fraught with interest to every man, woman, and even child. To most that hope seems a vain dream never to be realized, and so its quest in the right direction is soon abandoned and the flame that lighted it is smothered beneath efforts for sensuous enjoyment. But these can not destroy it. From its eternal source it will well up again and yet again, since it has the living promise of fulfillment for its being.

All through the ages there have been men who have realized it and who have arrived within themselves at an understanding of the laws of life. When such understanding came it lifted the human personality above all the limitations that now encompass it.

These facts transcend the ordinary man. who views his range of being only by what he However wonderful his many powers and faculties, he is yet too small to realize that this great mechanism he calls himself must be the product of all the life there is and possess a scope far transcending one small human life. But until an insight to such knowledge comes, the ordinary desires and pleasures of life hold us with a demand upon the nature from which it is impossible It is only when reaction to be released. comes, the reaction that again and again occurs as the inevitable price to be paid, that man becomes aware of the unsatisfying quality of the ways of life and begins to face its problems with the true seriousness of a son of thought and intellect, attempting to discover what it is that lies at the root of his nature. When such a stand is taken man stands at the threshold of the door to knowledge, while he who hearkens only to desire is carried ever further from his true end in the longing for more comfort, more amusement, and more luxury, and an ever-deepening craving for fame and notoriety, until the nights and days are one long dream and effort toward these never to be satisfied desires. Defeats and jealousies burn the heart, intriguing methods bow before temptation, and all mankind seems to be a foe to attainment. And all this is in search of happiness—that subtle something known as happiness.

Happiness is the feeling experienced when the elements that compose our being seem to express a harmony. It is for this reason that those whose consciousness is centred in the sensuous nature experience a certain gratification when the longings of this lower nature find their satisfaction in the animal appetites. But because these have their seat in passing forms their life must come to an end. And because their seat is in the transitory instrument of an immortal consciousness they can never fill the real wants of the Soul until raised by an interpretation into spiritual knowledge. They have been called the womb of pain and death, ever powerless to produce true peace, as is well shown in the fact that repetition brings satiety.

The wise man views the problem and solves it in another way. He studies all the laws of life and finds himself within a plan where death is ever swallowed up in life. grain is put into the earth and it must die, but from it comes the stalk, the bearer of many grains, and thus he calculates from such analogies that he, too, has a principle that never dies, and can all the more express itself in newer births by the death of those forms which embody it, until, transcending form and change, it is the conscious generator of itself, an individualized consciousness of the One Reality. How could such a principle find its true satisfaction in the attributes of passing form, or come to know its spiritual nature while consciousness denies its own true nature by living in the ever-changing?

The wise man, therefore, tries to curtail appetites with their beginning and their bitter end that he may reach into the larger nature that resides above them. He and they are all within one nature wherein he can be a slave experiencing the lash of change and death, or be supremely master in an untouched elevation. He can not be the master and the slave. If he would be the master he must slay the appetites that make him slave. til this is done he can not know the other nature. He must set about the work in faith. It is a work of time and of slow degrees, and it demands a death as thorough and complete as that of the seeds before they can live in a new growth.

It is this that makes it hard. Men can not believe that they must cast aside those things that seem so much. Fearing to let go they still hold on; weak before desire, they still succumb. Thus is the hour delayed for them to knows the treasures of life eternal that await them, the treasures for which they toil and grow throughout the ages.

PARACELSUS ON MEDICINE.

"He is not a physician who can see only that which is visible to every boor. The experienced gardener can tell by looking at a seed what kind of a plant will grow from it. and likewise the physician should be able to perceive how a disease originates, and in what way it will develop. He who knows how the rain originates will also know the origin of dysentery; he who knows the origin of the winds knows how colic originates; he who knows the periodical changes of the seasons may know the origin of intermittent fevers: he who knows the ebbs and tides in the microcosm will know the cause of menorrhagias of the Microcosm, etc. The quack studies diseases in the affected organs, where he finds nothing else but effects which have already taken place, and he will never arrive at an end; for if he were to kill a thousand people for the purpose of studying those effects he would still be ignorant in regard to the causes. The true physician studies the causes of diseases by studying the man as a whole. him exist all the diseases that did not exist in the past or will exist in the future. The destroyer is not a physician, but an executtioner and murderer. Let the honest man ask his own conscience whether God meant that we should acquire wisdom by murder."-Para-

"As the sunshine penetrates through a glass window into a room, so the influences of the astral light enter into the body of men, and as the rain is absorbed by the soil, while stones and rocks are impenetrable to it, so there are certain elements in man's organization which absorb these influences, while other elements resist their action. To obtain a correct idea of the construction of the Microcosm, we should know how the Macrocosm is constructed; we must look upon man as an integral part of universal Nature, and not as something separate or different from the latter. The earth nourishes the physical body, and the astral body is nourished by the astral light. and as the former hungers and thirsts for the elements of the earth, so the latter longs for the influences which come from the astral plane. There are many thousands of 'magnets' in the constitution of man; good attracts good, evil attracts evil; good improves the good, and causes it to be better; evil attracts evil, and is rendered worse thereby. Innumerable are the Egos in man; in him are angels and devils, heaven and hell, the whole of the animal creation, the vegetable and mineral kingdom; and as the individual little man may be diseased, so the great universal man has his diseases, which manifest themselves as the ills that affect humanity as a whole. Upon this fact is based the prediction of future events."—Paragran.

"Those who merely study and treat the etfects of disease are like persons who imagine that they can drive the winter away by brushing the snow from the door. It is not the snow which causes the winter, but the winter is the cause of the snow. Those people have departed from the light of reason and lost themselves in idle vagaries, to the great detriment of the welfare of humanity. Consider how great and how noble man is, and that his visible form is merely the outgrowth of invisible powers. As it is outside of man, so is it inside, and vice versa, for the outside and inside are essentially one thing, one constellation, one influence. It is the Limbus in which the whole of creation is hidden. He who knows only the external form of man, and not the power by which it is produced, knows nothing but an illusion; his science is illusive, only fit to impose upon the ignorant."-De Astronomia.

"The power of sight does not come from the eye, the power to hear does not come from the ear, nor the power to feel from the nerves; it is the spirit of man that sees through the eyes, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives, and determine their mode of manifestation according to their material construction, because a perfect manifestation of power can only take place in a perfectly constructed organism, and if the organism is faulty the manifestation will be imperfect, but not the original power defective."-De Viribus Membrorum.

The moment you become conscious of goodness you cease to be good.—Buddhist Aphorism.

"Please, sir, tell me some more," said the son, "Be it so, my child," the father replied.

-Upanishad.

FROM EASTERN BOOKS.

That which is ever awake even in sleep, sending forth the variety of ideas, is the Real Self, and all immortality; all the worlds are held in it (as it were in suspension), there is nothing which transcends it. It is this. As the one fire pervading the Universe appears in so many forms in the variety of objects, so the Inner Self of all, ever one, appears to take on so many forms, but it is ever beyond them. As the sun who enlightens them has nothing whatever to do with the numerous ills the eye may perceive, so the Inner Self of all, ever one, has no connection whatever with the joys and sorrows of the mind, being ever beyond them.—Kathopanishad.

The Absolute is never born, never dead. It comes out of nothing, and goes into nothing. It is unborn, eternal, immutable, ever unique, never destroyed with the destruction of the body. If the killer intends to kill, or if the killed thinks he is killed, both of them do not know; they neither kill nor are killed. It is smaller than an atom, greater than the Universe. It is present in the heart of all beings. The glory of this Self is realized by him the whole of whose sensibility returns to a state of placid calmness through absence of desire; he alone passes to the other side of this ocean of sin and sorrow.—Kathopanishad.

The one ever-effulgent stands concealed in all beings. It pervades every knowable object and is the Inner Self of all. It is the witness of all action, the all-embracing resort of beings, the unaffected Seer, all thought, unique and without properties.—S'vetast'ataropanishad.

As a hawk or an eagle having soared high in the air, wings its way back to its resting place, being so far fatigued, so does the soul having experienced the phenomenal, return into Itself, where it can sleep beyond all desires, beyond all dreams.—Krhadaranyakopanishad.

What means the shaft of love, after youth has gone by? What means the lake, after the water has dried up? What means friends and relatives, after all wealth is gone? What means the world, after the Essence is realized?

—S'ankaracharya.

Depth such as of the ocean; firmness such as of the Meru; and internal coolness such as of the Moon—these arise in the man devoted to reflection.—Yogavasishtha.

I know this Self to be the All, the great Self, all effulgence, transcending all darkness. Knowing this one can transcend even death;— there is surely no other road out of this world.

—S'vetasvataropanishad.

WISDOM FROM "THE SECRET"

Lunar magnetism generates life, preserves and destroys, it.—Vol. I, p. 427.

Like our ancestors, the primitive Aryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing force in Nature.—Vol. 1, p. 458.

In every religion we find the Concealed Deity forming the ground work; then the Ray therefrom, that falls into primordial Cosmic Matter, the first manifestation; then the Androgyne result, the dual Male and Female abstract Force personified, the second stage; this finally separates itself, in the third, into Seven Forces, called the Creative Powers by all the ancient religions, and the Virtues of God by the Christians.—I'ol. 1, p. 472.

If there is anything like progress on earth, Science will some day have to give up, nolens volens, such monstrous ideas as her physical, self-guiding laws, void of Soul and Spirit, and will then have to turn to the Occult Teachings.—Vol. I, p. 552.

In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale: it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies.—Vol. 1. p. 121.

There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements, and in which also there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.—Vol. 1, p. 121.

The Doctrine teaches that, in order to become a divine, fully conscious God—aye, even the highest—the Spiritual Primeval Intelligences must pass through the human stage.

. . Each Entity must have won for itself the right of becoming divine, through self-experience.—Vol. 1, p. 132.

Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and for itself. It is an atom and an angel.-1'ol, I, p. 132.

Esotericism ignores both sexes.—Vol. I, p. 100.

The Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to beings endowed with the requisite senses.—Vol. I, p. 167.

The whole weight of the world can not crush out this individuality of mine. I maintain it in spite of the tremendous gravitation of all things.—Tagore,

The first necessary requisite for the attainment of real knowledge is the possession of power to distinguish the enduring from the non-enduring.—Sankaracharya.

The soul alone is the medium by which spirit and body are united.—Hermes.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge-Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

Ocean Park Lodge—Public meetings every Monday at 8 p. m., at the Masonic Building, Marine Avenue, Ocean Park, Cal.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 22. SAN FRANCISCO, Saturday, May 29, 1915.

Price 5 Cents

AN OPEN LETTER.

Since the foundation of the Theosophical Society in 1875 many thousands of its members have ceased all active participation in its work and have either devoted themselves to private effort or have lost interest in its aims and objects.

For this there are many reasons—even many excuses. Like all human organizations the Theosophical Society has lamentably fallen short of its ideals. Personal ambitions, follies, superstitions, have corroded its activities and blighted its success. Its essentials have been submerged by sensationalism, by vain imaginings, and by irrelevancies. Small wonder that there should be discouragement and withdrawal.

But Theosophy remains. It can not be tarnished by human eccentricities. true sources are beyond the reach of those who would distort its meaning into mere intellectual extravagances. It does not matter how grievous the mistakes of those more intent upon their own speculations than upon the philosophy that The theothey distort and neglect, sophical student needs neither teachers, nor leaders, nor interpreters. The road is clear before him, and the right direction of his efforts is unmistakable. Why should he abandon that road because others are perverse? He who refuses to be led can never be misled.

If we were to search for the worst evil that has ever befallen the Theosophical Society we should find it in the disposition to lead and to be led, to teach and to be taught. It has made itself felt in the movement as a whole and in every part of it. It is an evil incidental to human nature itself, but none the less it is among the first of all evils to be overcome. It is far better to be self-reliantly wrong than to be right through dependence upon another, to be ignorant than to accept credulously a knowledge that is merely purveyed by others, to believe the things that are not so than to accept the truth upon the authority of some other student. There must be more toleration for an honest materialist than for those who merely follow a beaten trail, who march with a crowd, or follow a flag. For this is not a matter of acquiring facts or of a choice between rival theories. If so, then a retentive memory would be the greatest of all possessions. Some of the most learned men of the day are also the silliest. Prodigies of erudition are consistent with an utter incapacity to judge or to discriminate. And yet in theosophical work we find an invariable disposition to attach some kind of a false sanctity to intellectual power, to a large acquaintance with theoretical philosophy, to eloquence, and to literary ability, and to deify those who have these things. Invariably they are mistaken for knowledge and wisdom. Invariably a ready and obsequious discipleship makes itself apparent with its consequent cliques and castes, and then come disillusion and discouragement when the reed breaks and we find that we have been pursuing external shadows instead of internal realities. And yet we hear from those who have withdrawn from theosophical work that they were compelled to do so by internal dissensions and by disunion among others, that they were disgusted by a lack of harmony and by ambition. In each and every case the fault was their own. They followed some leadership and they followed it into the wilderness. They hitched their wagon, not to a star, but to a firefly.

The opportunity for theosophical work is now greater than ever before. world war will do far more than destroy human lives and national frontiers. will destroy also the molds and the limitations of minds. It will shatter ancient It will dissipate the shadows creeds. born of theological delusions. throw into strong light the mental barbarisms of force and of materialism which the nations have supposed to be progress and which they will now know to be death. And out of this chaos will arise a new and a strong search for better things, for some principle of life upon which another social system may be raised, and upon foundations, not of legalized cruelty, but of a voluntary and instinctive brotherhood. War is not in itself an evil, although the causes of war are evil. And the causes of war are to be found in the mind of every individual trained in the false ethics of personal and predatory advantage.

It is a part of our inherent materialism that we believe ourselves to be helpless in the absence of intellectual power, of a knowledge of facts, or of eloquence. What great things we could do if only there were some one to lead us, to bear the brunt of discussion and opposition. And yet there is actually no other essential than sincerity. This is the universal solvent, the force that attracts and compels, the contagion that no open mind can resist. The whole of the theosophical philosophy is a revelation of power that needs none of these externalities for its display. But the lesson has been so ill-learned that we are content to sit in isolation and impotence, and to explain that isolation and impotence by the follies of others whom we acclaimed as leaders and whom we followed into a morass. The folly of the leaders was certainly great, but the folly of those whom they led was far greater. That

there should be ambition was inevitable. It is as old as the human race. By it the angels fell. But ambition would be help-less without credulity.

It is already evident that isolated Theosophists throughout the world are beginning to bestir themselves and to seek for some direction in which there efforts may be fruitful. Already there has gone out a strong and fierce challenge to the orthodoxies of religion and of science, a bitter reproach for the miseries into which false thinking has led the world. Already we see a revulsion from the complacences and self-satisfactions of a materialistic "progress" which has proved itself to be no more than a thin veil between humanity and tragedy, a veil blown into shreds by the first gust of national passion. But there must be constructive work as well as destructive, and there are few enough to do it. It is a time for concentration of effort, and there should not be a single Theosophist throughout the world who will hesitate to become his own leader and to set in motion all the forces with which his philosophy has made him familiar.

DAWN.

There is a Watcher on the walls of Time Who waits the coming of day; From headland to blown headland spreads the flame

And Troy is far away;
Helen has led her maidens to the tower,
Leda's sons are clay;
Hector's body lies a broken flower,—
The Watcher waits alway!

When shall it dawn, the day of perfect peace, The King come home to rest? The Watcher waits, the dawn is far away.

Hector is slain, and Helen's lovely breast Flowers with the May;

Paris lies low, Achilles can not stay,—
From headland to blown headland leaps the
flame;

The Watcher waits alway!

-Willard Watties.

Thus at the roaring loom of time I ply.

And weave for God the garment thou seest

Him by.

—Goethe.

Pilgrimage to the place of the wise is to find escape from the flame of separation.—

Jelalu'd Din.

God can as little do without us as we without Him,—Eckhart,

THE PATH TO POWER.

The path to power is that trod by all beings. It is the great force that guides all evolution and expresses itself in what we call evolutionary law. Each being constantly desires more power, and according to the way in which he progresses and uses his powers comes the facility for more. There is a continued increase in the power or faculty to proceed in the direction taken.

Man is always desirous of increasing his power in certain directions. This desire proceeds from within. Power as such is limitless, and there is no being to whom an increase of power is denied. But there is a lack of the faculty to express it. All nature lies before us and we are at liberty to grasp all power imaginable. No limit whatever can be set to our divine possibilities in this respect. It is a question of the capacity of the instrument that has so far been constructed.

Power is constantly being used by us. There is an individual, national, racial, and universal direction given to all powers. We are intimately related to every other being. We are bound by the disabilities and aided by the abilities of the race. There is therefore something very potent in the idea of an universal brotherhood. Each individual in his following of the path to power has helped to produce present conditions. All action and reaction is in obedience to the operations of law. Each self-conscious being is absolutely responsible for his thoughts, words, and deeds, An understanding of this law is the very first steps in taking the right direction on the path to power.

There is power in will. Will is the energy of thought, of consciousness, in action. The extent of will force is in accordance with the determination put into the thought.

This power of will, and all other powers, can never be exercised to their full capacity until we understand our true nature. path to power implies the path to knowledge. Knowledge is power. All that ails humanity is ignorance and wrong use of power, and these bring about pain and sorrow. Occultism shows that man is neither mind nor body, that these are merely aspects of the true man. We existed as self-conscious beings before this solar system was. The spirit of man is not touched by change. This idea we must realize in its full significance if we are to grow in power. This spirit is the same in all; the difference is only in the instruments through which it manifests.

"The Mind is the slayer of the Real," because it is composed of ideas that reveal only a partial view of life. When the mind recognizes the unity of life the path to power becomes possible. We each stand alone; each in his inner nature is the Perceiver; all the rest are objects seen. There is but one Spirit showing itself to us in innumerable expressions of consciousness. When this fact of life is grasped in its full significance we see that there is no separateness at all. This is As we use the true basis for brotherhood. our instruments in service to our fellow-men the doors of our inner nature begin to open and the strength and power of the Self within begin to dawn upon us. Then we grow and expand to the Universal. To succeed in this undertaking we should train ourselves to universal habits of thought.

Action is in regular periods. Successive earth lives follow each other as the successive days of a single life. This law of cycles can be used to advantage in treading the path to power. We have organs of perception on all the planes of consciousness and differentiations of matter through which we have passed in our descent from Spirit into Matter. Our present bodies must be brought in harmony with that perfection which our inner faculties have attained. The path to power means a realization of each and every state through which we have passed. The cycles of time will help us to realize this. When the body sleeps the real man is awake. At night we enter into a state of consciousness in which all our powers are known. If we could train our brains in the waking state to respond to the idea of our true spiritual nature we should acquire a knowledge of past wisdom and experience. All power is in reality ours. It awaits expression, and we must express it individually.

In this stone there lieth hidden, whatsoever God and the Eternity, also heaven, the stars and elements contain and are able to do. There never was from eternity anything better or more precious than this, and it is offered by God and bestowed upon man: every one may have it . . . it is in simple form, and hath the power of the whole Deaty in it.

—Bocimen.

Great souls ever at rest in the Self, all light, and standing at the height of development, are always as firm as Mount Meru, though appearing as fickle without as a tip of a feather.—Yogovasishtha.

Our lyon wanting maturitie
Is called greene for his unripeness trust me:
And yet full quickly he can run.
And soon can overtake the Sun.



ARCHAEOLOGY.

Professor Garrett P. Serviss, writing in the San Francisco Call of May 19, suggests the study of American archæology as an occupation for leisure moments. America, he says, was once the home of a people now vanished, but whose footmarks are visible everywhere. Not even tradition can tell us who these people were or how they constructed the mighty monuments that prove their knowledge and their skill. On the Ohio River there is a pyramidal mound, 900 feet in circumference and 70 feet in height, similar to the great pyramids of Egypt. In Ohio alone there are more than 11,000 prehistoric structures of stone and earth. Some of them must have been fortifications, and they were strong enough to resist time itself. These ancient people worked the copper mines of Lake Superior, and some 50,000 of their tools have been found. Wherever we look we find proof that America is not a "new country," but a most ancient one, and that tide after tile of population must have passed over it before it became the home of the present race.

The advice of Professor Serviss is good advice. There is no study more fascinating than that of American archæology. But these monuments of which he speaks have been visibly before our eyes for generations. How comes it that we have never thought about them before, that we have never studied them and drawn from them their inevitable lessons as to the antiquity of the human race. The explanation is simple. Theology told us that humanity is only 5000 years old, and theology has always had the power to blind our eyes even to the most aggressive of facts. were unable to see these prehistoric monuments because they were a denial of "revealed religion." And there are still other things, equally visible, to which our eyes are blind because they run counter to prevailing opinion.

But archæology is not a study that can be cut up into water-tight compartments. We can not understand American archæology without some knowledge of world archæology. Professor Serviss tells us, for example, of the "serpent mound" in Ohio, a mighty structure several hundred feet long and of serpentine form. Evidently these early builders worshiped the serpent or at least regarded it as a sacred emblem. But there are innumerable serpent mounds scattered throughout the world, and from other sources we learn that the serpent was a symbol of Divine Wisdom and of the Adepts who possessed it. Was

there then some common worship or faith that united the prehistoric people of America with those of India, of China, and of Africa? Can we interpret the symbol language of ancient America by the papyri of Egypt, the palm books of India, the literature of China?

Wherever we look throughout the world was find these relics of ancient civilizations of which hardly a myth remains, There are mighty cities in South Africa, in the Gohi Desert, buried in Indian jungles, in Mexico, Peru, Crete, and in Polynesia. There is the perpetual riddle of the Easter Island statues and of a common symbolism that speaks of the intercommunication of people and of lands now separated by oceans. What we need is not a study of American archaeology, but rather some synthetic research into all archæology, so that we may get some adequate realization of races that are so infinitely old that nothing but the colossal rocks can tell their story.

That research will one day be undertaken and it will prove the deathblow to the scientific and religious pettinesses that now shiver with apprehension lest humanity shall prove to be greater than it seems and its heritage vaster than they have dreamed. It will confirm the theosophical narratives of Atlantis and Lemuria, of the successive cataclysms that have overwhelmed the world with fire and flood, ploughing up the soil that it may prove fruitful of new civilizations and new peoples, who in their turn shall see the scrpent of Divine Wisdom and who shall succeed in the great quest where their progenitors failed. And perhaps the day will come when humanity of all ages and times will be seen to be a unit making its cyclic appearance on the world stage in order that through blood and tears it may learn of its goal and the path thereto.

The smattering I have of the Philosopher's Stone (which is something more than the perfect exaltation of gold) hath taught me a great deal of Divinity, and instructed my belief how that immortal spirit and incorruptible substance of my soul may lie obscure, and sleep awhile within this house of flesh.—Sir Thomas Browne.

Identification with ignorance resulting in obscuration of the light of Self, disappears with the rise of Spirituality.—Panchadasi.

The heart of the fool is in his tongue, the tongue of the wise is in his heart.—Turkish proverb.



THE DEATH OF CYRUS.

(Xenophon's Cyropædia.)

Nay, by our father's gods, I implore you, my sons, honor one another, if you care at all to give me pleasure. For assuredly this one thing, so it seems to me, you do not know clearly, that I shall have no further being when I have finished this earthly life; for not even in this life have you seen my soul, but you have detected its existence by what it accomplished. Have you never yet observed what terror the souls of those who have been foully dealt with strike into the hearts of those who have shed their blood, and what avenging deities they send upon the track of the wicked? And do you think that the honors paid to the dead would continue, if their souls had no part in any of them? am sure I do not; nor yet, my sons, have I ever convinced myself of this-that only as long as it is contained in a mortal body is the soul alive, but when it has been freed from it, is dead; for I see that it is the soul that endues mortal bodies with life, as long as it is in them. Neither have I been able to convince myself of this-that the soul will want intelligence just when it is separated from this unintelligent body; but when the spirit is set free, pure and untrammeled by matter, then it is likely to be most intelligent. And when man is resolved into his primal elements it is clear that every part returns to kindred matter, except the soul; that alone can not be seen, either when present or when departing.

Consider again that there is nothing in the world more nearly akin to death than is sleep; and the soul of man at just such times is revealed in its most divine aspect and at such times, too, it looks forward into the future; for then, it seems, it is most untrammeled by the bonds of the flesh.

Now if this is true, as I think it is, and if the soul does leave the body, then do what I request of you and show reverence for my soul. But if it is not so, and if the soul re mains in the body and dies with it, then at least fear the gods, eternal, all-seeing, omnipotent, who keep this ordered universe together, unimpaired, ageless, unerring, indescribable in its beauty and its grandeur; and never allow yourselves to do or purpose anything wicked or unholy.

Each particle of existing matter must be a record of all that has happened.—Jevons and Bubbage.

I am the self-effulcent Self, unlike every possible name or form, --l'ivekachudamani,

THE ADEPTS.

C. von Eckhartshausen, writing in 1790, has the following to say about Adepts:

"These sages, whose number is small, are children of light, and are opposed to darkness. They dislike mystification and secrecy; they are open and frank, having nothing to do with secret societies and with external ceremonies. They possess a spiritual temple, in which God is presiding.

"They live in various parts of the earth, and do not meddle with politics; their business is to do as much good to humanity as is in their power, and to drink wisdom from the eternal fountain of truth. Their number is small. Some live in Europe, others in Africa, but they are bound together by the harmony of their souls, and they are therefore as one. They are joined together, although they may be thousands of miles apart from each other. They understand each other, although they speak in different tongues, because the language of the sages is spiritual perception.

"No evil-disposed person could possibly live among them, because he would be recognized immediately, for he would be incapable of being illuminated by wisdom, and as a mirror covered with mire can not reflect the light, likewise such a soul can not reflect the truth. But the more the soul of man grows perfect, the nearer does it approach to God, and the more will its understanding grow and its love be exalted. Thus may man enter into sanctification; be may communicate with perfect beings in the spiritual kingdom, and he instructed and guided by them. He will be a true child of God. All Nature will be subject to him, because he will be an instrument to carry out the will of the Creator of Nature. He knows the future, the thoughts and the instincts of men, because the mysteries of eternity are open before him.

"But the plans of the worldly-wise will come to naught. That which took the followers of false science centuries to accomplish will be wiped out by a single stroke of the finger of God, and a nobler generation will come, which will worship God in spirit and in truth,"

When all the desires infesting the heart are entirely given up the mortal becomes immortal and lives in Spirit even here. The slough cast off by the serpent lies dead and lifeless on the ant-hill; so even lies this body; and the mortal who is thus disembodied, while yet here, becomes immortal, all life, all Spirit, all light.—Brhadaranyahopanishad.

WISDOM FROM "THE SECRET DOCTRINE."

Outside of metaphysics, no Occult philosophy, no Esotericism, is possible. It is like trying to explain the aspirations and affections, love and hatred, the most private and sacred workings in the soul and mind of a living man, by an anatomical description of the thorax and brain of his dead body.—I'ol. 1. p. 193.

Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested Space—the Pilgrim, having struggled through, and suffered in, every form of Life and Being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, he has made in his own image.—Vol. 1, p. 288.

Letters as well as numbers were all mystic, whether in combination, or taken separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and is made to symbolize Water in its origin, the Great Deep.—Vol. 1, p. 412.

Each week has a distinct occult character in the lunar month; each day of the twenty-eight has its special characteristics; for each of the twelve constellations, whether separately or in combination with other signs, has an Occult influence either for good or for evil.—*Vol. 1, p. 440.*

Those Physicists who hold the view that the atomic constitution of matter is consistent with its penetrability, need not go far out of their way to be able to account for the greatest phenomena of Occultism, now so derided by Physical Scientists and Materialists.—Vol. 1. p. 530.

Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine.—Vol. 1, p. 135.

Fohat, running along the seven principles of Akasha, acts upon manifested Substance, or the One Element . . . and, by differentiating it into various centres of energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.—I'ol. 1, p. 135.

We produce Causes, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and react upon—those who pro-

duce such causes; whether such persons are practically the evil-doers, or simply "thinkers' who brood mischief. For thought is matter, we are taught by Modern Science; and "every particle of the existing matter must be a register of all that has happened," as Messrs. Jevons and Babbage in their Principles of Science tell the profane. Modern Science is every day drawn more into the maelstrom of Occultism; unconsciously, no doubt, still very sensibly.—Vol. 1, p. 149.

Every thought, in addition to its physical accompaniment (brain-change) exhibits an objective—though to us supersensuously objective—aspect on the astral plane.—Vol. 1, p. 149.

He whose initiation is recent, and who has been the spectator of many glories in the other world, is amazed when he sees any one having a godlike face or form, which is the expression of Divine Beauty; and at first a shudder runs through him, and again the old awe steals over him.—Plato.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

> Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "simi'arity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.





U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 23.

SAN FRANCISCO, Saturday, June 5, 1915.

Price 5 Cents

ANOTHER LETTER.

EDITOR U. L. T.—Sir: I am encouraged by the editorial in your last issue to offer some comments on the present status of theosophical work throughout the world, not at all by way of criticism, but rather for the registration of a point of view that may not be without its pertinence. There are, as you say, thousands of Theosophists who are now, so to speak, in a state of suspended animation, and for no better reason than a dissatisfaction with the work of others. They were eager to be led in spite of all warnings, and they are now resentful because they were misled.

Of course there will be a revival. We need have no doubt about that. Tides ebb and flow, and the pendulum that moves at all must swing both ways. The time is now close at hand when theosophical activities will be widely resumed upon their original lines, and when many able thinkers will take their old places and attract others equally able to their side.

I say advisedly that theosophical activities will be resumed upon their old lines, and perhaps it would be well for all of us if we were sometimes to adjust our compasses by a reference to first principles. And there are first principles of methods as well as of the philosophy itself, and a reference to the early pages of Lucifer and the Path will show us what those first principles were. I have heard it said that the whole duty of the Theosophist is to present the theosophical

philosophy and to leave it for acceptance and rejection. Now this may be true enough, and at the same time there may be a right and a wrong way of presentation, or rather let me say a good way and a better way. The military commander who conceived his whole duty to consist of an adhesion to the drill book and to the theoretical principles of war would inevitably fail and be recalled, and deservedly so. He is sent into the field to win, and his only alternatives are victory or defeat. He is expected to do some definite thing, and he will either do this thing or he will not do it. It will not avail him to point to line and letter of his manual of tactics. His military education was given to him as the best possible equipment for the fight, but it was not intended to take the place of common sense or of an observation of the incalculable movements of his enemy. It was intended to make him efficient, not stupid. And the theosophical philosophy was intended similarly as an equipment, as an instrument, for the performance of some definite thing, and not merely to be brandished and displayed.

Now when theosophical work shall resume its old strength, as it is about to do under the impetus of reinforcements, we shall find that it will become aggressive, and the sooner this happens the better. It will not allow judgment to go by default in favor of the score of false and foolish philosophies that now beguile the ears of the world. Let us imagine for ourselves what H. P. Blavatsky would

have had to say in Lucifer, what Mr. Judge would have had to say in the Path, about the new heredity, about eugenism, Bergsonism, the absurdities of modern psychology, the cancerous growth of "psychic research," the babel of theories about the dream states, mental science, et hoc genus omne. Remember what she did say to the beginnings of some of these things, what she encouraged others to say, and applauded them Recall her tremendous asfor saying. saults upon Grant Allen, upon vivisection, upon mesmerism, upon "occult" imposters. But where now are the Theosophists who ought to be in the lists against these monstrosities? Either they are doing nothing at all, or they are solemnly enunciating metaphysical platitudes in lodge rooms, and saying the things that do not matter to the elect and the long-There is hardly a newspaper in the world, or a magazine, without its constant references to a psychology invented by quackery for the edification of credulity. Bergson, Holt, and a dozen others are allowed to pilfer the theosophical treasury and solemnly to display their plunder as their own, and not a single theosophical voice is raised anywhere in protest. Of what value is it to possess a philosophy unless it can be demonstrated as effective? Of what use is a medicine unless it can be proved to cure? How comes it that Theosophists all over the world are silent while their thunders are stolen before their eyes, while quackeries grow great and strong for lack of an indication that there is a better way? How many thousands of well-intentioned people are there who listen, for example, to the Bergsonian philosophy and believe it to be a voice from Olympus, and who have never been told that it is merely adulterated Theosophy? How many people read Mr. Henry Holt who would be glad to be told of his debt to Theosophy, a debt strangely unacknowledged by himself. When H. P. Blavatsky was alive there would have been a hundred champions quick to defend Theosophy in the public press and in their own magazines. Where are they now? Have they lost their tongues? Or their pens? Or are they asleep and un-willing to be disturbed? Or are they on some astral journey? Or are they merely indifferent?

The work of the existing groups must, of course, be done and new groups must

be formed. The responsible ones are struggling against great odds in spite of magnificent support and encouragement. But there are numerous Theosophists all over the world who are mentally and educationally equipped for an aggressive work in the public press and who can advance the theosophical philosophy in a hundred ways by pen and voice. press of the world is open to them. It was never more open. There is an extraordinary spirit of inquiry abroad in the world, an open forum from which no reasonable voice is excluded. Merely to assert the theosophical principles is not enough. We must do as Mme. Blavatsky did. We must show the results of its application to the concrete and definite problems that now await solution, we must show that it can and will solve those problems. Theosophy must participate in the thinking of the day, and it must do so through those of its adherents who are fitted for that particular task. AN OLD F. T. S.

[The U. L. T. welcomes this communication, not because it necessarily accords wholly with its own views, but as the presentation of a point of view that is both relevant and important. Certainly the intellectual side of Theosophy ought not to be neglected. It furnishes in surprising abundance the material by which we may "participate in the thinking of the day," as our correspondent says, and we may therefore hope that the many Theosophists who are now doing nothing that is particularly worth doing will be encouraged to use that material in some definitely visible and audible way, in the public press and otherwise.—En. U. L. T.]

I know not whether there be, as is alleged, in the upper region of our atmosphere, a permanent westerly current which carries with it all atoms which rise to that height, but i see that when souls reach a certain clearness of perception they accept a knowledge and motive above selfishness. A breath of will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale and exhale, and it is the wind which blows the worlds into order and orbit.—Emerson.

With an eye made quiet by the power Of Harmony and the deep power of joy We see into the life of things.

-Wordsworth.

JEWISH MYSTICISM.

Mr. G. R. S. Mead, general editor of the Quest Series now in course of issue by the Macmillan Company, writes a short preface to "Jewish Mysticism," by Dr. J. Abelson. Studies in Christian mysticism are, he says, numerous enough, but their authors seem to have little or nothing to say of Jewish mysticism. The lack is due to the absence of any adequate introduction to the subject, and this introduction in the form of a general summary has now been supplied from the pen of Dr. Abelson. There is, however, no need for the apology with which the learned author prefaces his little volume. It would obviously be impossible to do more than give to his subject a tentative and fragmentary presentation, but it has been done so well that the student will certainly be encouraged to undertake inquiry on his own account and to delve deeper into a mine that is evidently so rich.

The mystic, says the author, has the "immediate vision," and yet we find, curiously enough, that all forms of mysticism are allied with some particular form of exoteric religion. Evidently the mystics do not rely wholly upon the inner light, but they also imbibe something from the traditional faith of their country or people. Thus Christian mysticism has characteristics that are sui generis. So has Mohammedan mysticism, and Hindu mysticism, and Jewish mysticism. The temperament of all is very much the same, but each one is distinctively stamped by the dominant religion of the day and place.

Mysticism, says the author, came as a weicome check to the undue intellectuality that would otherwise have fossilized and deteriorated the Jewish faith. It showed that Judaism was a religion of the feelings as well as of the intellect. The eternal quest of the Jew was not to be right with Aristotle, but to be right with God. The ideal life of the Jew must be a life of inward attachment to a Divine Life which is immanent everywhere.

Dr. Abelson's book is well worthy of careful study. It is not only a history of Jewish mysticism, but a rapid summary of its principal teachings, and some of these are so suggestive as to arrest the attention with more than ordinary force. We are told, for example, of a teaching of the Zohar in regard to the emanation of a preëxistent type or form of body which in the case of each one unites the soul with the body. It is, says the author, one of the strangest pieces of Zoharic psychology extant, and the object is probably that of accounting, on one and the same ground, for the varying physical and psy-

chical characteristics imbedded in each of us from birth. The passage runs as follows:

At the moment when the earthly union (i. c., marriage) takes place, the Holy One (blessed be He) sends to earth a form (or image) resembling a man, and bearing upon itself the divine seal. This image is present at the moment just mentioned, and if the eye could see what goes on then, it would detect above the heads (of man and wife) an image like a human face, and this image is the model after which we fashioned. . . . It is this image which receives us first on our arrival into this world. It grows in us as we grow, and leaves us when we leave the world. This image is from above. When the souls are about to quit their heavenly abode each soul appears before the Holy One (blessed be He) clothed with an exalted pattern (or image or form) on which are engraven the features which it will bear here below.

The Zohar, says the author, must necessarily give countenance to some theory of the transmigration of souls or reincarnation. If Neshamah can not reach the Oversoul until it has been purified it stands to reason that its sojourn within one body must be insufficient for this process. Indeed the Zohar is explicit on the point, as is shown by the following quotation:

All souls must undergo transmigration; and men do not understand the ways of the Holy One (blessed be He). They know not that they are brought before the tribunal both before they enter this world and after they leave it. They know not the many transmigrations and hidden trials which they have to undergo, nor do they know the number of souls and spirits (Ruach and Nefesh) which enter into the world, and which do not return to the Palace of the Heavenly King. Men do not know how the souls revolve like a stone which is thrown from a sling. time is drawing nigh when these hidden things will be revealed.

To the minds of the Kabbalists, says the author, transmigration is a necessity both theologically and morally. It is a vindication of a divine justice to mankind. It settles the harassing question which all ages have propounded: Why does God permit the wicked to flourish as the green bay tree, whereas the righteous man is allowed to reap nothing but sorrow and failure? And the only way of reconciling the dismal fact of child suffering with the belief in a good God is by saying

None but those who see Him in themselves find eternal peace.—Kathopanishad.

Identification with ignorance resulting in obscuration of the light of Self disappears with the rise of spirituality,—Panchadasi.

What one does, and what he thinks, that he becomes.—Brhadararanyakopanishad.

He who sets himself not at liberty by cutting the tight bond—his mind with his mind can never be freed by any one else.—Yogacusishtha.

Identification with being leads to being; identification with emptiness leads to emptiness; and identification with the all leads to supreme Allness. Study to attain this condition of the Allness.—Aparokshanubhuti.

Use for bow the word of glory Aum, fix the arrow, thy personal self, on the string; and being all attention take such unerring aim as will fix the arrow in the target—the One Self.—Mundukopanishad.

Time must elapse between sowing and harvest. Nay, even the growth of such wild grass as the holy Kusa and the like. Reflection upon the Self ripens into realization by degrees and in the course of time,—Pandachasi.

There is no condition higher than that silence which comes from the abandonment of all latent desire.—Yogavasishtha.

VIVESECTION.

(From the San Francisco Examiner.)

The bill providing that Humane Society officers may witness any vivisection operation and forbidding vivisection experiments in public and private schools below a certain grade has not yet been signed by the governor.

The Examiner earnestly hopes that nothing will induce the governor to defeat the will of the people, expressed by their representatives.

To be sure, the bill is far from being what an anti-vivisection law should be, but it is much better than no law at all.

There was a time when something was to be learned by vivisection—and that excuse is put forth in paliation of the pain and agony then inflicted upon helpless creatures. But even that excuse has vanished. The living body has now no secrets to yield to the torturer.

The cruelties now inflicted upon dumb animals are inflicted simply to gratify curiosity, to demonstrate physical facts which are already well known, to show that tortured muscles and nerves will repeat the contractions and relaxations which the onlookers know they will repeat.

The poor dumb creatures are not subjected to these awful tortures in the hope of learning anything new, but solely for the indefensible purpose of exhibiting over and over again perfectly well-known physical phenomena,

There is not one single physical fact which is taught by the cruel practice of vivisection that can not be as well taught by dissection of the dead animal and by intelligent verbal explanation of the processes of the living body.

The experiments made before students are not experiments made to acquire new knowledge. They are experiments made to demonstrate known truths.

So that this cruelty has not even the excuse of adding to the sum of useful scientific knowledge.

The Examiner has always strongly protested against this practice—so abhorrent to all those feelings of compassion for the sufferings of weak and helpless creatures which are the distinguishing mark of a good man and a good woman.

And we know that we speak for the good men and the good women of California when we say that the representatives of the people did well to pass this law, and that they voiced the sentiments and the will of the great majority of the citizens of this commonwealth.

That sentiment should be respected by all their public servants. That expressed will should be obeyed by the executive as well as by the legislature.

It is the constant affirmation of the present state executive that the will of the people is always paramount—that it should always be obeyed whether that will seems to be right or wrong, since the people themselves are the sole lawful judges of what legislation they desire.

Well, then, this vivisection law should be put in force, for there can be no question at all that it has the emphatic approval of nine-tenths of the people of this state,

WISDOM FROM "THE SECRET DOCTRINE."

While the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc.—Vol. 11. p. 165.

The Law of Retardation—operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals .- Vol. II, p. 182.

Mystic intuitionally see in the serpent of Genesis an animal emblem and a high spiritual essence: a cosmic force, superintelligent, a "great fallen light," a spirit, sidereal, aerial, and tellurian at the same time, "whose influence circumnambulates the globe" (qui circumnambulat terram), as De Mirville, a Christian fanatic of the dead letter, has it, and which only "manifested itself under the physical emblem which agreed the better with its moral and intellectual coils"-i. e., under the ophidian form .- Vol. 11, p. 218,

As there is no smoke without fire, so a tradition must be based on some approximate truth.-Vol. II, p. 234.

Occultism teaches that (a) the life atoms of our (Prana) Life-Principle, are never entirely lost when a man dies. That the atoms best impregnated with the Life-Principle, an independent, eternal, conscious factor, are partially transmitted from father to son by heredity, and are partially drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b) as the Individual Soul is ever the same, so are the atoms of the lower principles . . . drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies .-Vol. II, p. 709.

Now the Occultists, who trace every atom in the Universe, whether an aggregate or single, to One Unity, the Universal Life; who do not recognize that anything in Nature can be inorganic; who know of no such thing as dead Matter-the Occultists are consistent with their doctrine of Spirit and Soul when speaking of memory in every atom, of will and sensation .- Vol. 11, p. 710.

The Doctrine teaches that the only difference between animate and inanimate objects on Earth, between an animal and a human frame, is that in some the various "Fires" are latent, and in others they are active .-- Vol. 11. P. 279.

A seer can commune with Beings of a higher plane than the Earth, without quitting his arm-chair .- I'ol. II. p. 294.

May sleep never close your eyes Before you have asked:

What have I omitted to do-what have I done?

If it is evil, avoid it: if it is good, persevere, -Pythagoras.

JOHN BURROUGHS.

Our respect for the vision as well as for the character of the late John Burroughs is largely enhanced by his little volume, The Breath of Life, that has just been issued by the Houghton Mifflin Company. The courage with which he faced the facts of nature, the energy and independence of his thought. brought him within measurable distance of the theosophic position, a result almost inevitably attendant on a freedom from scientific and religious preconceptions joined with a strong and intelligent desire to interpret life in its myriad phenomena. The problem set by John Burroughs for his own solution was not so much the fact that nature moves as that it moves in an orderly way and that it seems to move forward toward a goal, and so in his opening pages we find a sort of summary of evolutionary processes enviable alike for its lucidity and strength. He says:

Life lifts inert matter up into a thousand varied and beautiful forms and holds it there for a season-holds it against gravity and chemical affinity, though you may say, if you please, not without their aid-and then in due course lets go of it, or abandons it, and lets it fall back into the great sea of the inorganic. Its constant tendency is to fall back; indeed in animal life it does fall back every moment; it rises on the one hand, serves its purpose in life, and falls back on the other. In going through the cycle of life the mineral elements experience some change that chemical analysis does not disclose-they are the more readily absorbed again by life. It is as if the elements had profited in some way under the tutelage of life. Their experience has been a unique and exceptional one. Only a small fraction of the sum total of the inert matter of the globe can have this experience. It must first go through the vegetable cycle before it can be taken up by the animal.

In other words, Life constantly reincarnates itself in advancing forms of matter, such advancing forms being themselves fashioned by the exigencies and necessities of Life. If Mr. Burroughs fails to recognize that man himself is the highest expression of the Life elsewhere found in the mineral and vegetable and animal, the inference is none the less obvious. Man himself is the Life that "lifts inert matter up into a thousand varied and beautiful forms," and these forms in their highest ex pressions are human bodies, themselves the tabernacle of the Life that made them.

Mr. Burroughs proceeds to break a spear



The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge-Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 24. SAN FRANCISCO, Saturday, June 12, 1915.

Price 5 Cents

ARCHAEOLOGY.

Professor Garrett P. Serviss, dispensing a carefully diluted scientific wisdom for the multitude, expresses the hope that there will presently be some adequate study of American archæology. It is a hope that ought to be realized, and that doubtless will be realized as soon as we can turn our attention to the things that matter. But it is not only the archæology of America that should be studied. There ought to be some comprehensive investigation of the archæology of the world, not in its relation to specific countries, but to ancient humanity as a whole.

Professor Serviss himself shows the need for such a work. Commenting upon the American mound-builders, he says that these prehistoric peoples were evidently snake-worshipers, since their buildings are often of a serpentine form, But buildings of this same design are to be found all over the world, clear evidence either of unsuspected intercommunication or of an identity of symbology that is worthy of attention.

These primitive Americans, of course, were not snake-worshipers, any more than the ancient Egyptians worshiped crocodiles. The snake was a symbol of Divine Wisdom and of those who possessed it, and who still possess it, while the crocodile, with the lower half of his body immersed in the slime and mud of the river and his upper half bathed in sunshine, was a symbol of man. The intellectual arrogance of the day seems to

find a curious satisfaction in attributing to the ancients a superstition and an ignorance of which they were seldom guilty. Let us hope that the archæologist of the future, studying our religious paintings and sculptures, will not come to the conclusion that Christians were worshipers of doves and lambs.

When the time comes for a synthetic study of archaeology we shall find some strange confirmations of the Secret Doc-The existence of the mighty civilizations of the past, of Atlantis and Lemuria, will be demonstrated beyond question, and it will be indeed strange if we do not also find evidence of a certain continuity of human advance, by no means in a direct line, but none the less in obedience to a cyclic law which applies as much to humanities as to the smallest phenomena of contemporary life. For example, we shall understand the presence in South America of Egyptian sculpture. We shall establish the connection between Easter Island with its evelopean statuary and the ruined cities in the Polynesian archipelago. We may even penetrate the mystery of the great libraries in the sands of the Gobi desert, libraries described by H. P. Blavatsky forty years ago, and actually witnessed by some recent travclers. Perhaps we shall solve the problem of the mighty ruins at Zimbabwe in South Africa, of the prehistoric civilization of which we find the remains in Crete, of Stonehenge and the monoliths of northern France, and of many another

archeological puzzle that now threaten our established belief and the orthodoxies of history. Archeological work at the present time is extensive and important, but it lacks relation and synthesis. Its significance is still unrecognized.

Religious prejudices were at one time the chief obstacle to systematic research. A chronology that placed the creation of the world some five thousand years ago was naturally hostile to the silent testimony of prehistoric people who must have lived in an almost measureless antiquity. And scientific prejudices were hardly less stifling. The theory that humanity has steadily advanced from an ape-like barbarism to its present point of culture and intellect was rudely assailed by each fresh discovery of the archæologist, and even now the most startling of these discoveries are met by depreciation wherever depreciation is possible, and by silence where it is not possible. Recent discoveries in Egypt, for example, that point to a pre-dynastic civilization of a high order constitute a rough assault on the favored dogma that the highest attainments of the Egyptians were but "the lispings of an infant humanity." The deciphered literature of Egypt now shows that her people were equal and probably superior to ourselves in religion, ethics, and government, that virtue was considered by them as the greatest of all human possessions, and that they must have cultivated a benevolence that we ourselves have learned to despise. most day by day we see some added confirmation of the teachings of the Sccret Doctrine, and the time can not be far off when its scheme of racial evolution will be proved by the unassailable testimony that is so rapidly being disclosed by the spade of the excavator,

Nor shall we have to wait long for a recognition of the ethical significance of archeology. Every relation of law must have such significance. We can not suppose that there is order and intention everywhere in nature except in human life. But archeology brings human life itself within the charmed circle. In the light of archeology we shall see that racial evolution extends backward until it is lost in the mists of antiquity, and that here, too, is law, order, and intention. We shall see civilization after civilization, rising, culminating, and setting, each one playing its measured part in

the mighty onward sweep of humanity. each one like the wave of an incoming tide which must recede when its moment comes, but not until it has advanced further than its predecessors. We shall see continents lying fallow for ages while inexorable processes of slowly engulf and obliterate all but the most enduring monuments of the peoples that once inhabited them. We shall see the new populations slowly building themselves upon the unsuspected graves of races too ancient for human memory. but the greatest of all perceptions will be that of the government by cyclic and intelligent and progressive law of the whole of a process unimaginable in its magnitude. But this at least we know already. There is today no part of the world without its traces of peoples so ancient that even myth is silent concerning them. And in many cases these traces are proofs of civilizations in some respects as advanced as our own materially, and more advanced than our own ethically. Certainly it would severely task our mechanical skill to build the Great Pyramid of Egypt, while the religions of the whole world can produce nothing more sublime, more lofty, than the "Negative Confession" of the Book of the Dead.

The theosophical interest in archæology is, of course, an ethical one. Intellectual knowledge without ethics is but a windmill without wind. Not forever shall we continue to enlarge our recognition of law, and with an incredible perversity to exclude the fate and fortune of men, the thoughts of men, from the operations of that law. And if the racial evolution of humanity has actually been as precise as the evolution of electrons, atoms, molecules, the kingdoms of nature, and solar systems, if actually there is a destination to the universe and to its every part, the moral import of such all-inclusive law will be too obvious for neglect.

Who then invested you with the mission to announce to the people that there is no God—what advantage find you in persuading man that nothing but blind force presides over his destinies, and strikes haphazard both crime and virtue?—Robespierre.

As soon as you awake, examine with calmness What remains to be done, what duties to fulfill. —Pythagoras.



DREAMS.

The prevailing method of psychological inquiry is well illustrated by two recent volumes The method in on the subject of dreams. question is well known, although we may doubt if it deserves the name of inquiry. The first step is to invent, borrow, or steal some theory that commends itself to predilection or preju-The second stage is to examine the whole field of available facts, selecting whatever is consonant with the theory and rejecting the remainder. In this way it is easy to furnish "positive proofs" of any theories whatsoever, even though they be mutually destructive. The process has been much admired for its convenience and the certainty of its results.

The two volumes in question, both of them constructed on the plan indicated, are by Freud and Bergson. Each one contradicts the other, each one is demonstrated by carefully winnowed facts, and those who would be truly scientific must accept them both.

Freud tells us that dreams represent a fulfillment of the unsatisfied desires of the waking state. Bergson assures us that dreams are the shadows of our waking thoughts, whether good or evil, a kind of after-glow of the mental activities of the day.

So far as Freud is concerned it may be said that nightmares—certainly a form of dream—can hardly be considered as the fulfillment of some unsatisfied desire. Nor can dreams of calamity. Nor can that quite common dream in which we imagine ourselves to be without clothing in some public place.

The Bergson theory is nearly as vulnerable, It does not explain the prophetic dream, nor what may be called the dream of inspiration, nor the dream in which normal capacities are abnormally intensified as in the case of Coleridge, who composed Kubla Khan while asleep. It does not explain any of the dreams of genius, where there is an accession to the ordinary mental powers. Mr. Henry Holt tells us that he has frequent and impressive dreams of architecture, an art of which he knows nothing, but that he does not dream along the lines of his own aptitudes and thoughts. But perhaps it is "unscientific" to bombard a theory with incongruous facis.

The occult theory is the only one that is not afraid of the facts nor of any of them. In the light of Occultism we see that the normal human waking consciousness stands in relation to the Universal Consciousness as a land-locked bay or inlet stands to the ocean, as the submerged hull of a ship stands to the whole fabric with its upper works, sails, ma-

chinery, compass, and crew. The limitations of the normal human waking consciousness are self-imposed, or rather are forced upon it by the barriers of the senses and the consequent conviction of incapacity and constriction, just as we may suppose the consciousness of the bay or of the hull of the ship to be limited by its environment and thus forgetful of its larger self. Now sleep means the withdrawal of consciousness from its sensuous prison and its temporary return to self-realization is the part of an Universal Consciousness. The bay ignores the encompassing land and becomes aware of the ocean sweep beyond. The submerged hull recognizes that it is a creature of the air as well as of the water and that it is directed by something greater than itself.

Dreams are our perceptions of the Universal Consciousness, or rather of some of the stages that must be passed on the way to that reunion. And there are many stages. Consciousness, withdrawing itself from the sense plane, will presently find itself on the thought plane and surrounded with the images and phantoms of thoughts. It will pass onward to the plane of ideation, where live design and beauty, the content of art, and music, and poetry, and literature, and genius. And it will reach the state of the All-Conscious where dreams cease because form, and time, and difference are not.

But the dream is not so much our consciousness of these planes as the imprint that it can make upon the brain. Like the desert traveler who must drop his burdens one by one, so we are compelled to surrender our sleep experiences as we pass downward to the waking state and back to the brain. For the brain will not record any state of consciousness with which it is wholly unfamiliar. Either it will reject it entirely or it will mutilate it, and so produce a chaotic or meaningless record. The brain that is devoted wholly to sensuous impressions can not receive a record of the non-sensuous, any more than the non-musical brain can register a classical composition.

The object of the student is therefore to train his brain to the reception of abnormal states of consciousness and he must do this by consistent thinking along lines corresponding to those of the higher sleep states. He must accustom his brain to receive new and higher records.

Now it will be found that such a theory will explain all, and not merely some, of the facts of dreams. It will explain the dreams of inspiration and prediction and genius. It will explain why the ordinary dream is trivial or ludicrous. Consciousness in its ultimate is always inclusive and sublime. But the record of that consciousness must always be measured by the sensitiveness of the receiving surface.

PYTHAGORAS.

(From Bulfinch's Mythology.)

The teachings of Anchises to Æneas, respecting the nature of a human soul were in conformity with the teachings of the Pythagoreans. Pythagoras (born 540 years B. C.) was a native of the Island of Samos, but passed the chief portion of his life at Crotona in Italy. He is therefore sometimes called "the Samian," and sometimes "the philosopher of Crotona." When young he traveled extensively, and it is said visited Egypt, where he was instructed by the priests in all their learning, and afterwards journeyed to the east, and visited the Persian and Chaldean Magi, and the Brahmins of India.

At Crotona, where he finally established himself, his extraordinary qualities collected round him a great number of disciples. The inhabitants were notorious for luxury and licentiousness, but the good effects of his influence were soon visible. Sobriety and temperance succeeded. Six hundred of the inhabitants became his disciples and enrolled themselves in a society to aid each other in the pursuit of wisdom, uniting their property in one common stock for the benefit of the They were required to practice the greatest purity and simplicity of manners. The first lesson they learned was silence; for a time they were required to be only hearers. "He (Pythagoras) said so" (Ipse dixit), was to be held by them as sufficient, without any proof. It was only the advanced pupils, after years of patient submission, who were allowed to ask questions and to state objections.

Pythagoras considered numbers as the essence and principle of all things, and attributed to them a real and distinct existence; so that, in his view, they were the elements out of which the universe was constructed. How he conceived this process has never been satisfactorily explained. He trace ' the various forms and phenomena of the world to numbers as their basis and essence. The "Monad" or unit he regarded as the source of all numbers. The number Two was imperfect, and the cause of increase and division. Three was called the number of the whole because it had a beginning, middle, and end. Four, representing the square, is in the highest degree perfect; and Ten, as it contains the sum of the four prime numbers,

comprehends all musical and arithmetical proportions, and denotes the system of the world.

As the numbers proceed from the Monad, so he regarded the pure and simple essence of the Deity as the source of all the forms of nature. Gods, demons, and heroes are emanations of the Supreme, and there is a fourth emanation, the human soul. This is immortal, and when freed from the fetters of the body passes to the habitation of the dead, where it remains till it returns to the world, to dwell in some other human or animal body, and at last, when sufficiently purified, it returns to the source from which it proceeded. doctrine of the transmigration of souls (metempsychosis) which was originally Egyptian and connected with the doctrine of reward and punishment of human actions, was the chief cause why the Pythagoreans killed no animals. Ovid represents Pythagoras addressing his disciples in these words: "Souls never die, but always on quitting one abode pass to another. I myself can remember that in the time of the Trojan war I was Euphorbus, the son of Panthus, and fell by the spear of Menalaus. Lately being in the temple of Juno, at Argos, I recognized my shield hung up there among the trophies. All things change, nothing perishes. . . . As wax is stamped with certain figures, then melted, then stamped anew with others, yet is always the same wax, so the soul, being always the same, vet wears, at different times, different forms. Therefore, if the love of kindred is not extinct in your bosoms, forbear, I entreat you, to violate the life of those who may haply be your own relatives."

ISIS.

I am all that has been, all that is and ever shall be: no mortal hath lifted the veil from my face. --Inscription upon the Temple of Sais.

I was e'er ancient time began—
The stars are young, but I am old:
The circling ages come and go,
And I the earth and heaven enfold.

I am, and in my heart I clasp
The priceless treasures of the sea;

I spread the desert-sand abroad, And bade the sacred Nile-stream be.

I shall abide when stars are gray,
And age hath dimmed their wonted glow;
No mortal lifts the veil I wear.
And none my hidden glory know.

-Frederic Rowland Marvin.

Earth may crumble back into earth; the spirit will still escape from its frail tenement. The wind of the storm may scatter his ashes; his being endures forever.—Elegic.



THOUGHT.

Human thought, now often used so harmfully, is man's one tool for the production of better things. It is the one generator of all power. Nature, in every common act, would point this out. A spike is to be driven into a beam, and it is the repeated blows of the carpenter's hammer that at last drive it through this resisting medium, but it was the carpenter's arm that put such action into the hammer and the carpenter's mind that desired and willed that his arm so move. The force was not in the hammer, it was not in the arm. it was in the mind of the carpenter. Change that mind in any way, let it be changed from within, or let its owner be deprived of his masterships by drugs, by unconsciousness, or by death, and the arm is powerless; it is severed from the fountain head of life and force. Again, a ball is thrown across a room, Is it not a miracle that by an effort of will a sufficient energy can be appropriated from the great ocean of energy thus to lift this ball and cause it to be conveyed? The ball may weigh an ounce or it may weigh a pound, the miracle is equal. The fact remains that whether the body be a ball or whatever else. the energy in every case is generated by the mind of man. An act of his mind, and his own body with its hundred or more pounds of hone and muscle is raised or lowered, or moved with perfect ease.

Man lives always in an ocean of force and it is the never-ceasing miracle that he can use this force by an act of his will. His power in this magical feat is so complete and universal that its stupendousness no longer makes him wonder and he has come to look on the most stupendous of attributes as no more than a commonplace. Like an ant beside a mountain, the vast largeness is too near at hand, he can not see it, and hence he does not know the meaning of the human mind and will, or how his god-like power could avail.

Thus it is that every high philosophy has endeavored to show man his own mind as his preserver and his destroyer, and has tried to arouse him to use effort in the direction of his own evolution. Man uses his will continually. Nothing that he attains throughout his life but what cost directed effort. This is not realized, because desire drives from behind and the vision of attainment lures from ahead, so that man forgets the sacrifice that he is continually making as the price of these things which from their very nature must ever fall short of satisfaction in order that he may be spurred to search for something truer. This same effort, this same will, can be di-

rected in another way, the higher way, and it will then yield treasures that nothing can destroy. And as nothing can be attained by man except those things that he has desired and willed so the law is powerless to bestow these gifts in any other way than as an answer to the heart that asks them and that beats upon the doors of their store-houses. So long as man uses his will to possess only those things that are impermanent so long will the pain of their dying bring a sorrow ever equal to the joy of their possession. The spiritual mind knows no separateness, or the possession of one part by another. It knows immortality throughout, a boundless whole, and uses its will to bring this knowledge into an ever fuller realization in this whole, to bring its bodily instrument into an activity which is commensurate.

And so it comes to know that the force within itself works just as does the force of the sun. It is not limited to any separate part, it has no age or place in time or space, but is eternal and all powerful. Its power causes the ever-becoming to fulfill itself through endless cycles that follow each other and that cause all things to mount to greater heights of immortality until the goal of changelessness is won. Then comes the realization of that which is.

When that goal is reached the spiritual will must shine and do for man what sunshine does for life. Just as its power slowly draws on high in lightest vapor the ever-sinking water, so can the sun within man's higher will transform the weighty matter in his little world—the human body, and rarefy its load of sloth, disease, despair, changing them to energy, to life, to peace, and to knowledge.

This is the kingdom of heaven that can be generated only by the mind of me. As the hammer in the hand of the carpenter was but a dead weight until the mind of the carpenter generated individual force from the boundless ocean of force by a thought—a thought that included desire, will, and imagination—a thought that desired an end, that concentrated in an effort to such end, and that imagined the arm as executing such act—so does the kingdom of heaven lie around us waiting to be taken by the only power in the universe that can take it, the thought of man.

There is, therefore, a certain ecstatical or transporting power which, if at any time it shall be excited or stirred up by an ardent desire and most strong imagination, is able to conduct the spirit of the more outward, even to some absent and far distant object. Von Helmont,

SOME QUESTIONS.

. What is meant by the expression "young souls"?

The question should be put to those who use that term. How can time standards be applied to that which is eternal? How can infinity contain either the young or the old, the great or the small? Try to understand that all souls are identical in being and essence, although their states or conditions of self-realization may vary. No matter how dim the sunshine that struggles through the curtains of your room it is still sunshine, and identical with the sunshine outside. It is the curtain, and not the sunshine, that constitutes the difference. In the case of human beings the curtain is the brain and nervous system, which become either more transparent or more opaque by the influence of thought.

The term "young souls" is often used to designate those who prove their inferiority to ourselves by differing from us,

What is Antaskarana?

You must study this out for yourself, but as a basis it may be suggested that Antaskarana is the lower mind in a state or condition of aspiration toward the higher mind.

Who are the "invisible helpers"?

We are not acquainted with them. Visible helpers are so scarce that we have no time to search for the invisible ones.

WISDOM FROM "THE SECRET DOCTRINE."

We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear.—I'ol. II, p. 595.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of color as revealed to us by the spectroscope. This number is the factor, sine qua non, in the production of occult astral phenomena.—Fol. 11, p. 663.

Anchory is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries.— Val. 11, p. 162.

The whole is sue of the quarrel between the

Profane and the Esoteric Sciences depends upon the belief in, and demonstration of, the existence of an Astral Body within the Physical, the former independent of the latter.—I'ol. II, p. 157.

Evolution is an eternal cycle of becoming, we are taught; and Nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man.—I'ol, II, p. 179.

Creation is but the result of Will acting on phenomenal Matter,—I'ol. II, p. 183.

The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm,—I'ol. II. p. 187.

This "Central Sun" of the Occultists even Science is obliged to accept astronomically, for it can not deny the presence in sidereal space of a central body in the Milky Way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and System.—Vol. 11. p. 250.

Atma-Buddhi is dual and Manas is triple, inasmuch as the former has two aspects, and the latter three, i. c., as a "principle" for se, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, Kama, the seat of terrestrial and animal desires and passions.—Vol. II, p. 265.

The Occult Doctrine . . . teaches a cyclic, never-varying Law in Nature, the latter having no personal "special design," but acting on a uniform plan that prevails through the whole Manvantaric period and deals with the land worm as it deals with man.—I'ol. II, p. 272.

It is fit that we who endeavor to rise to an elevation so sublime should study first to leave behind earnal affections, the frailty of the senses, the passions that belong to matter; secondly, to learn by what means we may ascend to the climax of pure intellect, united with the powers above, without which we can never gain the lore of secret things, nor the magic that effects true wonders.—Tritemius.

Man verily is desire-formed; as is his desire, so is his thought; as his thought is, so he does action; as he does action, so he attains. So indeed the desirer goes by work to the object in which his mind is immersed.—

Upanishar.



AENEAS AND ANCHISES.

(From Bulfinch's Classical Mythology.)

Eneas perceived before him a spacious valley, with trees gently waving to the wind, a tranquil landscape, through which the River Lethe flowed. Along the banks of the stream wandered a countless multitude, numerous as insects in the summer air. . Eneas, with surprise, inquired who were these. Anchises answered, "They are souls to which bodies are to be given in due time. Meanwhile they dwell on Lethe's bank, and drink oblivion of their former lives." "O Father," said Æneas, "is it possible that they can be so in love with life as to wish to leave these tranquil seats for the upper world?" Anchises replied by explaining the plan of creation, Creator, he told him, originally made the material of which souls are composed of the four elements, fire, air, earth, and water, all which when united took the form of the most excellent part, fire, and became flame. This material was scattered like seed among the heavenly bodies, the sun, moon, and stars. Of this seed the inferior gods created man and all other animals, mingling it with various productions of earth, by which its purity was alloyed and reduced. Thus, the more earth predominates in the composition, the less pure is the individual; and we see men and women with their full-grown bodies have not the purity of childhood. So in proportion to the time which the union of body and soul has lasted is the impurity contracted by the spiritual part. This impurity must be purged away after death, which is done by ventilating the souls in the current of winds, or merging them in water, or burning out their impurities Some few, of whom Anchises intimates that he is one, are admitted at once to Elysium, there to remain. But the rest, after the impurities of earth are purged away, are sent back to life endowed with new bodies. having had the remembrance of their former lives effectually washed away by the waters of Lethe.

Agreeably, it would seem, to the notion of Iamblichus and Plotinus, that the universe is an animal; so that there is sympathy and communication between one part and the other; in the smallest part may be the subtlest nerve. And hence the universal magnetism of nature. But man contemplates the universe as an animalcule would an elephant. The animalcule, seeing scarcely the tip of the hoof, would be incapable of comprehending that the trunk belonged to the same creature—that the effect produced upon one extremity would be felt in an instant by the other.—Lytton.

BRAHMA'S CUP.

I lift the cup of Brahma high— The cup and liquor both are his: That flowing draught is perfect rest, For Brahma's self the liquor is,

Let endless kalpas still revolve,
Who quaffs, no grief shall e'er betall;
For he shall dream the dream of God,
And never know he dreams at all,

My transmigrating days are o'er; God's hand presents the sacred cup: I eager grasp the chalice now, And drink the Godhead's liquor up.

And while the sacred wine I quaff.

Two souls are mingled on the brim:

I drink of Brahma in the cup.

And he receives me unto him.

—Frederic Rowland Marcin.

The peculiarity of divine souls is shown by Parmenides to consist in their being younger and at the same time older both than themselves and other things.—Proclus.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge-Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 25. SAN FRANCISCO, Saturday, June 19, 1915.

Price 5 Cents

SOME NOTES.

The future religion of humanity is just now a favorite topic of our distinguished writers, and it need not be said that they invariably predict the general adoption of their own particular creeds. It is, in fact, a somewhat rarefied form of egotism.

Among the latest to adopt the ill-fitting robe of the prophet is Dr. Charles W. Eliot. Gracefully and with a rare erudition he sketches for us an outline of his own opinions, entitles it "The Future of Religion," and gives it to a world that we may politely assume to be waiting and expectant. Says Dr. Eliot, "The Creator is for modern than a sleepless, active energy and will; He is recognized chiefly in the wonderful energies of sound, light, and electricity."

Let us at least be thankful that Dr. Eliot does not identify God with the stock exchange and eugenism, or sketch for us the efforts of the Deity to keep abreast with the progressiveness of His worshipers. But what a strange obsession with things. How curious a mental limitation to objects of sense. Apparently it has not occurred to Dr. Eliot that an act of self-sacrifice and for the wellbeing of another is even more divine than a 49-watt lamp or a dynamo. Indeed we may suppose that Dr. Eliot's conception of Deity is a sort of dynamo with its hum of busy wheels and its odor of hot lubricating oil. It might be further suggested that the fact of life itself is a better evidence of Deity than a phonograph or an orchestra.

Does Dr. Eliot seriously suppose that the world is still moving onward toward a crude materialism such as this? Is he still surrounded with the clouds of his academic days? Does he not know that practically the whole scientific world is now hastening to make excuses for its materialistic aberrations?

The Columbus (Ohio) State Journal has small patience with those who seek for the causes of war in treaties, violated or otherwise, or in the subterranean activities of statesmen. The war, says this intelligent journal, was brought on by materialism, by the triamph of the intellect over the spiritual nature. And it goes on to express the expectation that this cause will be recognized and nullified when the tornado of passion has passed away and the nations have time to count their dead as the cost of a false philosophy.

Intellectual materialism has already received its death blow, as H. P. Blavatsky, predicted that it would. Unfortunately it is not now an intellectual materialism that has to be combatted. It is the materialism of ignorance and stupidity, the materialism of those who have their own uneasy reasons to welcome a gospel of irresponsibility, the materialism of a maudlin sentimentality that makes a pet of the criminal and sobbingly insists that dishonesty must be due to bad teeth or dyspepsia. This kind of ma-

terialism is the legacy bequeathed to us by a science that has managed to extricate itself from an impossible position, but not before it had poisoned those popular mental processes politely described as thought.

There is only one remedy, and it is slowly but surely making itself felt. There is no such panacea for the littlenesses of the day as the teaching of reincarnation, and those who can remember the attitude toward reincarnation that prevailed a quarter of a century ago will be ill-disposed to quarrel with Galileo's famous asseveration that, after all, "the world does move." Twenty-five years ago a belief in reincarnation was equivalent to a confession of insanity, and persons were actually confined for no better reasons than this. At the present time it is hard to provoke any serious opposition to a belief in repeated earth lives. Where it is not willingly accepted it is at least willingly considered. No one of intelligence now expresses contempt for it. At last it belongs to "practical politics." It is one of the open questions of the ethical and philosophical world.

And its results will be felt. Indeed we may believe that they are already being felt, in a wider outlook upon life and the slow adoption of a time standard that is breaking down the paralyzing limitations of the "threescore years and ten." Even an intellectual or theoretical acceptance of reincarnation can not leave the nature wholly unchanged. It brings with it a vista so vast as to compel a new valuation of experiences, a new yardstick with which to measure the vicissitudes of life. Probably there is no part of the theosophical philosophy that has made such headway as this, that promises so quickly to become the basic belief of the Western world as it is now the basic belief of the rest of humanity. Possibly the next event scheduled on the akasic waves is a declaration from the churches that reincarnation is a part of their primitive creed, temporarily obscured from motives of expediency, and that Theosophy has but filched the fire from their altars. And Theosophy would try to bear the reproach with some equanimity. But what a triumphant success awaits the church that shall first dare to preach reincarnation and to assert the quite valid claim that it is a part of Christianity.

The discussion of materialism seems to be very much in the air at the present time. Thus we find the Springfield Republican reprinting a portion of an essay by John Fiske on "The Unseen World." It is all very well, says Mr. Fiske, to speak of "Matter" in common parlance, but all that the word really means is a group of qualities which have no existence apart from our minds. The philosophy of Idealism, continues Mr. Fiske, has now been generally accepted by the thinkers of the world, and every attempt to overturn it "has hitherto resulted in complete and disastrous failure." are thus led to the inference that what we call the material universe is but the manifestation of infinite Deity to our finite minds. It is obvious, then, that Matter, which materialists tell us is the only real existence, is simply an orderly phantasmagoria, while the Soul, which materialists tell us is a figment of the imagination, is the only conception that can answer to real existence. It will be remembered that H. P. Blavatsky spoke of Theosophy as a system of "objective idealism," and perhaps she said few things more pregnant than this or more worthy of profound reflection.

At the time when God desired to create the universe, it came up in His will before Him, and He formed all the souls which were destined to be allotted to the children of men. The souls were all before Him in the forms which they were afterwards destined to bear inside the human body. God looked at each one of them, and He saw that many of them would act corruptly in the world. When the time of each arrived, it was summoned before God, who said to it: "Go to such and such a part of the universe, enclose thyself in such and such a body." But the soul replied: "O sovereign of the universe, I am happy in my present world, and I desire not to leave it for some other place where I shall be enslaved and become soiled." Then the Holy One (blessed be He) replied: "From the day of thy creation thou hast had no other destiny than to go into the universe whither I send thee." The soul, seeing that it must obey, sorrowfully took the way to earth and came down to dwell in our midst .- Zohar.

The soul always leaves something of itself above.—Plotinus.

search because they do not suspect that in their own higher natures lie the formulas that will unravel all mysteries. Surely it is not impossible to imagine that through life after life of growth the human consciousness may come to know within itself the one plan which underlies all law, that which gives the numbers their sequence, that gives to the element their form and color, from which all characteristics evolve, and all for the purposes of the human soul. Such only is the real science, nor can it speak from the vivisection table. It speaks only from within, and to him who is at one with all men, who asks nothing for self, and who is above the impatience that desires. These are the gates that open to the real kingdom of science. Not until the inner perception gets a clew to the plan of the great edifice called life can intellectual facts do more than foster conceit. Not until science so far transcends itself as to place the human soul as the hub in the great universal wheel will it inherit the wisdom of the ages and have vision to see through time and space and to comprehend the meaning of the riddle of existence. Only then can the law beneath facts show that spirituality is the science of sciences, its cause the worthiest of manhood, and its pursuit the highest effort of the human will.

CONCENTRATION.

The fundamental teaching of Theosophy is the absolutely inviolable and indivisible unity of everything in the universe. The whole of existence hangs suspended like a string of pearls upon the Self. Life may be considered from the standpoint of the whole or of If from the latter the whole of the parts. nature seems apart and separate from ourselves. The whole remains ever the same: only the parts are subject to change. or Union is a point of view and what flows from it. True devotion consists in seeing the self in all beings, and all beings in the selt, Concentration is fixing the mind upon the Self, and hindering it from all modifications, When concentration is complete the Yogi mirrors forth the strength and power of the Self within. Then, in truth, is Union attained.

We would like the fruits which flow from concentration but will not take the necessary steps to obtain them. Unless the proper and necessary causes are set up the effects will never follow. In us is the highest there is, Man is an indestructible ray of the One Supreme Self. We should bear this fact in mind in the performance of all action, for all actions flow in the direction given to them by

the basis held in the mind. This is what is termed the right performance of action. The mind, when focussed on the real, is not disturbed or jarred by anything which may come to pass. Everything depends on taking a true attitude, a form basis. All else is building on sand. Concentration can not be obtained by fixing the mind on things which in themselves are not stable. Concentration is fixing the mind on what is firm and stable. Thinking and acting and living for and as spirit brings a change in man's nature which leads to true illumination.

There is one changeless eternal Spirit. We are that. We all reach a point in our evolution when we desire to know who and what we are. Are we shadow or substance? It our basis is that we are shadow, then we act as shadow, and being actually substance we receive the consequences of acting contrary to our real nature. Health comes from acting in accord with the law of life. Spirit, immortality, is the law of our nature, the law of life. All beings are brothers, rays of the one sunlight. Are we acting in accord with our own nature?

The remedy for our present condition can not be found in the various theological patent medicines. The soul suffers in a mind that does not fit it. Malformations of the mind are to be overcome by exercise and dispassion. Exercise is the constant effort that the mind shall remain in an unchanged state, with a constant aim to the end in view. Dispassion is the conquest of one's desires and, carried to its utmost, is indifference to all else but soul, and this arises from the knowledge of soul as distinct from all else. This is the only true method for the attainment of Yoga. or Union with the Supreme, the true means whereby is obtained the Culture of Concentration.

There is a principle of the soul, superior to all nature, through which we are capable of surpassing the order and systems of the world, When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and, deserting the order of things with which it was connected, links and mingles itself with another.—Iamblichus.

Thou wilt see that the evil which destroys Humanity, is the fruit of its own choice: And that those unhappy ones seek the good.

the source

Of which is in themselves—in the far distance. —Pythagoras.

CHEMISTRY.

What does H. P. Blavatsky mean when she speaks of chemistry as being of all other sciences the nearest to Occultism?

This is best determined by a study of chemistry itself. Remember that there is a law of correspondences or analogies pervading nature. Every plane is a picture of the planes above it. By studying the laws of visible nature we understand the laws of invisible nature, and so we learn to relate everything to consciousness. Occultism is a study of states of consciousness. For example, if you know that hydrogen corresponds with a particular condition of human consciousness you have only to study the laws of hydrogen to learn something also of the consciousness with which it corresponds. What are called the laws of matter are no more than the results of consciousness acting on and through that matter.

Therefore one may profitably study the laws of chemical affinity, attraction, combination, and repulsion with the understanding that those same laws apply to consciousness. As above, so below. Combine oxygen and hydrogen gases, and you have something that is neither oxygen nor hydrogen, but water. Substances may be mixed and produce one result, and when they are combined they will produce quite another. To mix two substances simply means that their particles he side by side, like sugar and sand. For example, ordinary air is a mixture of nitrogen and oxygen. Their particles lie side by side. But if they are chemically combined we have laughing gas, which is something quite un-The actual like either oxygen or nitrogen. structure is changed by combination. may have similarly startling changes by altering the composition of the molecule, by taking something from it. Spirits of wine contains a certain number of molecules of carbon. If you add four atoms of carbon to the carbon molecule you have carbolic acid. Acetic acid. alcohol, and sugar are all made of the same substances, that is to say of carbon, hydrogen, and oxygen, but as you change their proportions so you get one or the other. What we call an explosive is simply the juxtaposition of molecules that are in antipathy, that hate each one. So long as they are only mixed they are unaware of each other's presence. But an attempt to combine them by means of a spark introduces them to each other, so to speak, and they fly violently apart.

Now when you understand that all these phenomena represent states of consciousness and that their analogies are to be found in human consciousness you will see how profitable may be the study of chemistry.

WISDOM FROM "THE SECRET DOCTRINE."

Manas is dual—Lunar in the lower, Solar in its upper portion.—I'ol. II, p. 520.

While the Astral Light is the Universal Cause in its unmanifested unity and infinity, it becomes, with regard to mankind, simply the effects of the causes produced by men in their sinful lives.—Fol. 11, p. 539.

The way to the Tree of Eternal Life, the white Haoma, the Gaokerena, is through one end of the Earth to the other; and Haoma is in Heaven as it is on Earth. But to become once more a priest of it, and a "healer," man must heal himself, for this must be done before he can heal others.—I'ol. 11, p. 511.

Not only does the number seven govern the periodicity of the phenomena of life, but . . . it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of color as revealed to us by the spectroscope. This number is the factor, sine qua non, in the production of occult astral phenomena.—Vol. 11. p. 663.

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for its dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can we hope to speculate with profit on the nature of Globes which, in the economy of Nature, must needs belong to states of consciousness other and quite different from any which man experiences here?—Vol. II. p. 741.

Mr. Donnelly remarks with rare intuition that "modern civilization is Atlantean . . . the inventive faculty of the present age is taking up the great delegated work of creation where Atlantis left it thousands of years ago."

-Vol. 11, p. 826.

We do not believe in supernatural, but only in superhuman, rather, interhuman, intelligences,—Vol. II, p. 204.

Alone a handful of primitive men—in whom the spark of Divine Wisdom burned bright, and became only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to evil purposes—remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. Where were those among them who remained in their Kaumaric condition from the beginning; and tradition whispers, what the Secret Teachings affirm, namely, that these Elect were the germ of a Hierarchy which has never died since that period.—Vol. II, p. 294.

THE DIVINE MYSTERY.

Mr. Allen Upward, better known to fame a war correspondent, has attempted give us "a reading of the history Christianity down the time of to Christ," and however much we may disagree with some of his conclusions we must at least applaud the sincerity and the originality as well as the erudition of his effort. Mr. Upward finds in the dawn of Christianity a story that has been told mystically from age to age. Its words and signs are inherited from a primeval language, from prehistoric peoples, and from tales that are still the Bible of the peasant and the child. It is, he says, a recrystallization of universal fears and hopes, carried out in the crucible of a planetary heat wave, whose coming had been more or less distinctly felt by "a series of true prophets from Zoroaster to John the Baptist." Mr. Upward believes that Christ was an historical personage, but that the story of his life is an allegorical repetition of the greater story that is as old as the world itself. To this end he collects all the threads of folklore within his reach, all the "superstitions" that perhaps are not superstitions, and that tend to show the stirrings of a higher consciousness and knowledge that culminates in the genius and the savior. If sometimes he seems to be inadequate or superficial we must remember the greatness, the almost incredible magnitude of the quarries from which he hews.

None the less Mr. Upward is sometimes startlingly unaware of facts. He speaks of the "development" of "the grand doctrine of metempsychosis," and he then goes on to remark on "the entire absence of this belief and even of any reference to it in the Christian literature."

What a surprising statement! What about the assertion of Solomon: "Having been of a right understanding I came into a body undefiled"? What about the words of Christ concerning John the Baptist, "If ye will receive it this is Elias, who was to come"? Indeed the examples of a Christian belief in reincarnation or metempsychosis are too numerous to mention. And they would be much

more numerous but for the fact that an early Christian acceptance of the doctrine was basic, just as it was, and is now, with Judaism. If Mr. Upward will turn to the writings of Origen, the first Christian bishop, he will find an extensive defense of the theory and he will find also a statement by Rufinus, the church historian, that it was commonly held by the early Christians. But for the fact that it was commonly held, as stated by Rufinus, it would not have been banned by the Council of Constantinople. It does not seem always to occur to Mr. Upward that some beliefs may best be "accounted for" by the fact that they are true.

None the less the book is a good one, because it is honest and free from preconceptions. Nowhere does Mr. Upward more successfully strike the higher note than in his concluding paragraph, which is worthy of full citation. He says:

If the foregoing pages point to any truth. it seems to be that the Divine Man is a type of the divine in man. The race is not promoted all at once, nor all together. The higher race comes at first in single spies, instead of in battalions. The prophet is thus, in the words of Paul, an abortion, born out of due time, dowered with the thoughts and feelings of the next generation rather than his own. He suffers accordingly, suffers in a world whose ways are strange to him, and in which his course among the Earthmen with whom his lot is cast may be compared to that of a dancer in the Orphic mysteries, brought by his progress into rude collision with barbarian throng, treading their different measure in honor of their bloody Earth Gods. He suffers on behalf of mankind, since he is a pioneer, making the way smooth for all that are to follow. He is the gentleman of the future; he is the king of to-morrow, and the aureole of genius is his crown of thorns.

Let us hope that Mr. Upward will write more, as indeed he promises to do and that he will see even more clearly into the labyrinth of myth and hieroglyph that remains impenetrable only to prejudice and self-conceit.

THE DIVINE MYSTERY. By Allen Upward. Boston: Houghton Mifflin Company; \$1.75 net.

From harmony, from heavenly harmony
This everlasting frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The Diapason closing full in Man,—Dryden.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

Being in Sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.



U.L.T.

A WEEKLY MAGAZINE DEVOTED TO THE THEOSOPHICAL MOVEMENT, THE BROTHERHOOD OF HUMANITY, THE STUDY OF OCCULT SCIENCE, AND ARYAN LITERATURE.

Vol. III. No. 26.

SAN FRANCISCO, Saturday, June 26, 1915.

Price 5 Cents

CAUSES OF WAR.

The symposium recently held at Chicago on the cause and cure of war is said to have been marked by a feeling of profound depression. A special correspondent whose able summary of the proceedings has attracted deserved attention says that there was something like a direct challenge of the reality of the progress upon which we have so vaunted ourselves. If generations of effort must bear such fruit as this, if egitation and reform, if science, art, literature, and religion must now culminate in the greatest war in history, in hecatombs of dead men, and in a heritage of smouldering hates, how then shall we escape discouragement and disillusion? Where shall we expect to find new courage and faith and hope? How shall we acquire the fortitude to go on?

Such questions are eminently reasonable, and it is well that they should be asked. The Chicago symposium does but make audible the doubts and perplexities of the world at large, or at least of that section of the world that is capable of rational thought. It is true that there are some few among us who look upon war as no more than an unpleasant but temporary interruption to the ordinary pursuits of the world and who wait impatiently for the resumption of those pursuits upon the old lines. But these few may be disregarded. They are fools and blind. There will be no resumption upon the old lines. The world will never be

the same again, nor any part of it. There is not an individual life that must not yield itself to the molding power of a new order of which we are watching the birth pangs. The guns that are tearing apart the bodies and the souls of men are tearing apart also our institutions, our habits of thought, our fixed ideas, and our social systems. That they have already wrecked our conceptions of progress is a partial indication of what may yet be.

Indeed the word progress leaves much to be desired in the way of precision. For progress is not a desirable thing unless it be progress in the right direction. Evidently there is such a thing as progress hellward, and if we may look upon war as in any way the end of a path, as the result of causes, as the destination of a journey, then we must suppose that our progress, while rapid enough in all conscience, has not been in the direction that we supposed. some way we have misread the compass, misinterpreted the chart. A laudation of progress merely because it implies movement is surely a senseless proceeding. As well might the captain of a ship vaunt himself on his progress while the noise of the surf on the rocks grows louder every moment. It would be better for him to make somewhat less speed in the opposite direction, or even to drop his anchor and stop altogether.

Certainly it is easy to see that our progress has not been of the kind to pre-



vent war. Quite the contrary. carefully and elaborately fostered every war-producing element. It made war not only probable, but inevitable. If a personified Satan had been intrusted with plenary powers to fashion a civilization and a social system foredoomed to destruction he would have produced just such a civilization, just such a social system, as seems now dissolving in bloody ruins upon the battlefields of Europe. He would have urged us toward the selfconceit of a material perfection purchased at the cost of morality. He would have urged us to worship things, and to measure all values by weight and volume. And for the completer damnation of the world he would have fashioned forth a philosophy like that of Haeckel and Darwin, a philosophy that makes of man a mere piece of physical mechanism, with the bodily needs of the moment for his god, with competition for his watchword, selfishness for his creed, self-preservation for his gospel. How could such things result in anything but war? now when we have hurried along this evil path until the horrid goal is in sight we awake tardily to the realization that such progress as this may be a curse, that we must reverse our steps and find new standards of worth.

War is the result of greed on the part of the rulers and of passion on the part of the ruled, and it will disappear with the disappearance of greed and of passion. Has our progress been in any way toward the extirpation of these vices? Has it not directly stimulated them, elevated them even to the rank of virtues? There is no conceivable way in which we can dignify greed in the individual as the mainspring of social life and at the same time prevent that greed from eventually showing itself as war. Greed does not become a virtue so long as it is confined to the ways of peace, but a vice as soon as it deviates into combat. long as it is possible for a metropolitan newspaper, unrebuked, to denounce altruism as the enemy of progress, so long as we depose the Golden Rule in favor of other rules of self-aggrandizement, so long shall we have wars, even though we manufacture endless treaties and carpet the world with our written compacts. Of what value is a treaty before a flaming and devouring greed or a compact before the rage of a tiger? But to manufacture, to worship greed, and then to demand that it submit to the regulation of law is a futility almost indescribable in its folly. Lawlessness is an essential part of greed.

War will be abolished by philosophy, and not by laws, or treatises, or compacts. It will disappear with materialism, with the conviction that a human being is a piece of physical mechanism destined to some few years' of sensuous activity and then to annihilation. It will disappear when the individual learns to recognize himself as a consciousness of infinite duration under the sway of absolute and unswerving law, when he learns to attribute every result to its appropriate cause and to find that cause in the moral forces that will not be denied and that can not be evaded. That war is an outrage to human dignity is true enough, but it is we who have first of ail outraged human dignity by asserting our kinship with the animal and proclaiming as our own the irresponsibilities of the animal. And human dignity can only be restored by a recognition of the perpetuity and continuity of individual life, of the persistence of the moral law the shuttles of whose loom are death and pain, and by the realization that there can be neither peace for the nation nor happiness for the individual except by adhesion to that law. Fortunately there are signs of such a recognition, of a coming protest against materialism and irresponsibility.

Freighted with eternal principles
Athwart the night's void,
Where cloud masses darken,
And the wind blows cease!ess around.
Beyond the range of conceptions
Let us gain the centre,
And there hold fast without violence,
Fell from an inexhaustible supply.
—Ssu-K'ung T'u.

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.—The Secret Doctrine,

As for knowledge, I bear her no grudge; I take joy in the pursuit of her. But the other things are great and shining,—Euripides,

MEDITATION.

To most people who are allured by the metaphysical or the occult the pertinence of the theory of meditation and concentration is natent enough: but the so-called practical person very often fails to perceive its relevancy so far as everyday life is concerned and rejects it as being far less important than the daily performance of duty; then when he is beset by insurmountable difficulties he wonders at his failure. He may readily acknowledge the expediency of living a theosophic life and he may be very sincere in his determination to lead that kind of a life, but suddenly, in the midst of daily existence, he awakens to the realization that he has forgotten all about his good intentions to be unselfish and to love his neighbor as himself. "I will remember," he may say determinedly to himself; and perhaps an instant later he is thinking an unworthy thought. He may try again and again, but finally he will become discouraged and feel that the task is utterly hopeless. It is a difficult task, the most difficult task in the world, but it is not hopeless; he has failed because he has not gone about it in the right way; merely willing to remember is not enough.

As each new thought comes into our minds we find that somehow, with indescribable rapidity, we have decided to entertain that thought or to reject it. This decision seems to be made almost simultaneously with the appearance of the thought. We are eternally being called on to make these decisions between right and wrong. The ordinary occurrences and thoughts of our daily life seem too insignificant to ponder over, so we don't think about them; according to our characters so do we decide. However, on every occasion somewhere in our consciousness, whether we realize it or not, we discriminate between good and evil. Character is a habit of thought. In most cases our brains are too sluggish to keep up with us and we find we are launched upon a train of thought or a course of action long before we have time to "remember" which way to decide. Obviously, then, if we are to discriminate consciously we must raise ourselves to that plane where right or wrong discrimination is now merely the result of habits of thought, or character.

What, after all, is the goal to which we all aspire? The realization of the unity of all life is the sole basis for unselfish thought and action. It is by meditation and concentration upon unity that we acquire that realization; and as we do acquire it we are able to "do with our might what our hand findeth to do."

We need, then, not concern ourselves about whether or not we will remember to discriminate properly on the next occasion or on any occasion; we will have attained to that divine consciousness that is our heritage where doubt and error cease to exist.

SCIENCE AND RELIGION.

This little volume on Science and Religion by Dr. Cassius J. Keyser, Ph. D., LL. D., professor of mathematics in Columbia University (Yale University Press), comes opportunely to illustrate the new thought on what may be called supersensuous knowledge that is slowly but surely making itself felt. The author asks if there is actually a conflict between science and religion and if such emotions as reverence, a sense of mystery, a sense of union with a larger self, sympathy, and the touch and thrill of a spiritual presence, are not entitled to as much respect as ideas and concepts. Indeed he asks further if emotion may not be a road to knowledge, serving conceivably to unlock avenues to knowledge of which we are now unaware. The area around us is divided into the domain of positive knowledge and another domain that we may describe as uncharted and of which only the fringe has been explored. Religion concerns itself with that uncharted domain, but may we not hope that religion itself may eventually explore the unexplored, bringing to the task its own peculiar weapons which may possibly prove to be the most effective of all?

Man, being at the top of animal intelligence in our little world, finding here no superior species with which to compare himself, assumes, quite uncritically, that whatsoever is knowable is knowable to him, that his present faculties in respect of kind and range require nothing but time to extend the light and dominion of human knowledge beyond any specific point, however remote in the infinite dark of the unexplored. Nevertheless it is highly probable that, even supposing him to have endless time at his command, the sphere of his utmost attainable knowledge, though far larger than that of any lower animal, yet is as definitely limited as that of a fish or a cat. Man has some powers or faculties for knowing that the beasts do not possess. Why should he assume that his faculties are in kind the highest possible or the highest actual? And, even if they were, why assume that he has them in the highest possible degree?

It is conceivable, says the author, that we

may have already explored the uncharted, and that the knowledge of it has faded from human minds, although destined eventually to be recalled. That evolution has proceeded in ever-recurring cycles is, he says, a classic theory that has haunted the minds of thinkers from the earliest times, from Empedocles and Epicurus to Herbert Spencer.

Now the speculation of many thinkers has been that the cosmic flux, the stream of the world's events, instead of moving endlessly forward, forever presenting the new, may be in fact a cyclic stream, completing the circuit in a long but finite period of time, and so presenting in unchanged order again and again, without ceasing, all and only things and events that are extremely old, having already traversed the self-same round infinitely many times. Whether the speculation be true or not, this great concept of the Cosmic Year with its doctrine of "nothing new" has long since won for itself, like the Platonic doctrine of reminiscence, the glory of living expression in the enduring form of verse, as in the fourth ecloque of Virgil, for example, in the mighty poem of Lucretius, and in Chidher, the beautiful poem of Rückert.

The rational realm, says the author, is not necessarily the highest of all realms, although it may be the highest realm of which we now know. The rational domain is a limit, ideal, and over-world to the subrational domain of sense. In the same way the rational realm itself may be taken as clear and ubiquitous evidence of the existence aloft of a realm superrational, the limit, ideal, and overworld to the realm of reason. That the Rational implies and reveals the Superrational, that rational processes involve and intimate a region of reality beyond their range, is thus evident in the most central matters of logical thought, since the limitation of a known area implies the existence of an unknown area that is beyond that limitation. It is that unknown area with which religion rightly concerns itself and with a proper expectation that by its own peculiar methods it may bring that area within the compass of knowledge.

Water may be endlessly muddy, but when the mud is gone, the water is clear. As it shines so shines the Self also, when faults are gone away, it shines forth clear.—The Crest Icwel of Wisdom.

Yoga is skill in the performance of actions, —Bhogavad-Gita,

THE ATOM.

In what way does the Occult Atom differ from the scientific Atom, either in nature or manifestation?

You must decide first of all what kind of scientific Atom you mean, in view of the fact that the various branches of science have each invented their own Atom with characteristics to suit their own particular needs. Therefore there are many kinds of the "scientific Atom."

The Occultist is much more definite. Whereas material science knows only of the material Atom, which is associated in some mysterious and undefined way with "force," the Occultist describes the Atom as not merely a minute speck of matter, but also a Soul, or Jiva, "a centre of potential Vitality, with latent intelligence in it (Secret Doctrine, Vol. I, p. 620). Anaxagoras and Epicurus, who are now receiving belated credit for their speculations, believed that their Atoms were animated, and that their movements and combinations were governed, not by chance nor by "blind force," but by intelligence and design.

If modern science were not so obsessed with the doctrine of chance-and it seems to regard chance as something that is scientifically holy-if it were not so wedded to a theory that has now become merely stupid, it would see that the orderly movements and combinations of Atoms were the result of direction. Remember that it is these orderly movements and combinations that have built up the world from primeval slime to its present variety and complexity. The only difference between one form of matter and another is in the arrangement and groupings of their atoms, just as successive casts of the dice present ever-changing faces, while the themselves remain identical one with another. Now since the world of matter is evidently going somewhere, inasmuch as it has proceeded steadily from chaos to an orderly and harmonious complexity, we must suppose that the Atoms in their ceaseless movements and combinations are in some way subject to a law of harmony and order, and this law must proceed from a power within themselves. When a human body is in motion we infer the presence of a human mind that is directing it. We may infer also that the moving Atom is similarly governed by vitality and by some sort of intelligence.

From a certain point of view the Atom may be said to be moving under the impetus of memory, and for such a theory we find abundant authority in the Secret Doctrine. Even the materialist is forced to postulate a memory in the Atom, a memory that has registered all its past experiences, and that now guides it in the search for new experiences. This memory belongs to the consciousness of the Atom. The Occult Atom is therefore a Monad, a differentiation from the One. Upon its own plane it is Atma Buddhi, a spark of consciousness indissolubly bound up with matter.

WISDOM FROM "THE SECRET DOCTRINE."

He (the Bodhisattva) will appear as Maitreya Buddha, the last of the Avataras and Buddhas, in the Seventh Race. This belief and expectation are universal throughout the East. Only it is not in the Kali Yuga, our present terrifically materialistic age of Darkness, the "Black Age," that a new Savior of Humanity can ever appear.—Vol. 1, p. 510.

Chemistry, beyond all other sciences, approaches nearer and nearer the realm of the Occult in Nature.—Vol. 1, p. 595.

We say and maintain that Sound, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with Occult Knowiedge. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigor.—Vol. 1, p. 606.

The discovery (of etheric force) in its completeness is by several thousand-or shall we say hundred thousand-years too premature. It will be in its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labor ebbs back again -as it will when the just demands of the many are at last happily attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings unheeded throughout the world, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than now exist, and on some new continent that may appear. -Vol. I, p. 615.

Esotericism ignores both sexes.—I'ol. 1. p. 160.

There must be a limited number of Monads, evolving and growing more and more perfect, through their assimilation of many successive Personalities, in every new Manyantara. This is absolutely necessary in view of the doc-

trines of Rebirth and Karma, and of the gradual return of the human Monad to its source—Absolute Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.—Vol. 1, p. 194.

It is the ignorance of the Occult tenets, and the enforcement of false conceptions under the guise of religious education, which have created Materialism and Atheism as a protest against the asserted divine order of things.—Vol. 1, p. 205.

BRAIN WAVES.

(Edgar Lucien Larkin in San Francisco Examiner, June 15.)

The times are so extraordinary now that I have thought best to answer this letter of Mrs. Whitmore of Pomeroy, Washington:

"Since reading the following statement by Sir Ray Lankester of England, I am moved to ask your opinion and feel certain that your answer will be correct. This article appeared in the Sunday Examiner of May 2, 1915. Thus:

"'There is absolutely no scientific proof of the existence of "brain waves." None of the people who accept their existence ever has been able to even suggest what material they might be composed of."...

I had read the article at once upon opening the Examiner of May 2. . . This is a rather rash statement for a man so prominent in the scientific world as Six Ray Lankester, for here and now I move the corner of this paper upon which I am writing over a copy of a photograph of disturbances around a living, thinking, human head. And I have copies of nine such original photographs. True, none of the people has been able to tell of what material they are made of, for the reason that, whatever the cause of the agitation in air surrounding the head, this cause, if material, has not been isolated and analyzed. But I have copies of the originals, now safely deposited in Paris.

I mentioned these in this column of the Examiner at the time they were taken, a few years ago, by Drs. Baraduc and Darget, who have generously sent copies to many parts of the world. I secured a set in due time.

In all of the hundreds of published accounts of these remarkable phenomena the word photography is used. But "photos" means light, and "graph" writing, both Greek words. But the graphs or pictures were not taken by light.

I have moved the paper upon which I am

writing over a vivid graph of an iron ring, a brass clock wheel with cogs, and a fifty-cent silver coin, taken in total darkness by radium ore from Nevada.

A sensitive photographic plate, new from factory, was wrapped in dark room in heavy black paper. The powdered ore was sprinkled over another paper and this was laid on top of the ring, wheel, and coin, making these between ore and plate. The whole was placed in a black box. After a few days the plate was developed and intense negatives appeared.

This is still called by some writers photography; but it is radiography or energy-graphy; for energy waves from radium can not be seen but make intense graphs.

The Baraduc and Darget graphs were secured when the subjects were swayed by varying emotions—in calm, peace, and serenity, and also when in anger. This is a whirl around the head, an actual brainstorm.

Then there were actual energy waves radiating from the brain through the skull and to the plates, none being in contact with the forehead.

No two of those I have are alike. Dr. Darget requested his subject to think instantly of a chair, a coin, a bird, and the sun. Their images appeared on the plates. The human body is surely radioactive. But the very ancient Aryan, Iranian, Assyrian, Babylonian, Hebrew, Egyptian, Meroian, Grecian, and Latin hierophants well knew this. Now we have scientific proof of radiation from all parts of the body, but activity is far more intense from the brain, and in some brains the intensity of the radiation is far greater than in others.

All Roentgen ray work, all of these graphs, are made by "invisible light," a term that should not be longer used.

Radiant energy waves are coming from the sun or from artificial sources, which, when falling on matter, may cause heat or light; but other sets of waves do not set up light nor heat, but they can affect sensitive graphic plates and films.

Professor T. Fukurai of the University of Tokyo wrapped a plate in thick black paper and handed it to the subject with request that words be intently thought. The subject held plate to forehead.

In a few moments the subject said: "They are taken." The plate was at once developed and the words appeared, of course in Japanese characters. But in this case the subject was in a deep trance or hypnotic sleep.

Fake conditions were impossible, for these classic researches were made before a committee of seven scientific men under rigid test conditions.

Professor Le Bon has made an invisible current of electricity impress a plate. Others are experimenting and it seems that we are on the verge of entering an entirely new mind realm. But since only a few persons can so impress plates, the fact appears that there are great differences in personalities. Thus, there are persons able to see a faint glow around other persons' heads in a totally dark room.

I can not hope to explain. Mentalists must use the words mind, od force, aural force, radioactivity, etc. And if persons wish to be out-and-out materialists they must say mind-stuff, aural-substance, nervous-fluid, emanation, etc.

This subject, in the present state of science, is as obscure as it is immense. One thing of great hope is that real scientific men are now taking up this study, not professional fakers. So all be ready for great discoveries, now due any day or hour.

THE SHADOW OF SELF.

(By Rabindranath Tagore.)

I came out alone on my way to my tryst. But who is this that follows me in the silent dark? I move aside to avoid his presence, but I escape him not. He makes the dust rise from the earth with his swagger; he adds his loud voice to every word that I utter. He is my own little self, my lord, he knows no shame; but I am ashamed to come to the door in his company. . . .

Prisoner, tell me, who was it that bound you? It was my master, said the prisoner. I thought I could outdo everybody in the world in wealth and power, and I amassed in my own treasure-house the money due to the King, When sleep overcame me I lay on the bed that was for my lord, and on waking up I found I was a prisoner in my own treasure-house. Prisoner, tell me who it was that wrought this unbreakable chain. It was I, said the prisoner, who forged this chain very carefully. I thought my invincible power would hold the world captive, leaving me in a freedom undisturbed. Thus night and day I worked at the chain with huge fires and cruel hard strokes. When at last the work was done, and the links were complete and unbreakable, I found that it held me in its grip.

All the past shows us that difficulty is no excuse for dejection, much less for despair; else the world would have been without the many wonders of civilization.—The Gates of Gold.



THE CITY.

(From "Fifty-One Tales," by Lord Dunsany, Published by Mitchell Kennerley, N. Y.)

In time as well as in space my fancy roams far from here. It led me once to the edge of certain cliffs that were low and red and rose up out of a desert; a little way off in the desert there was a city. It was evening, and I sat and watched the city.

Presently I saw men by threes and fours softly stealing out of that city's gate to the number of about twenty. I heard the hum of men's voices speaking at evening.

"It is well they are gone," they said. "It is well they are gone. We can do business now. It is well they are gone." And the men that had left the city sped away over the sand and so passed into the twilight.

"Who are those men?" I said to my glittering leader.

"The poets," my fancy answered. "The poets and artists."

"Why do they steal away?" I said to him.
"And why are the people glad that they have
gone?"

He said: "It must be some doom that is going to fall on the city, something has warned them and they have stolen away. Nothing may warn the people."

I heard the wrangling voices, glad with commerce, rise up from the city. And then I also departed, for there was an ominous look on the face of the sky.

And only a thousand years later I passed that way, and there was nothing, even among the weeds, of what had been that city.

Look, Jessica, see-how the floor of heaven Is thick inlaid with patines of bright gold. There's not the smallest orb that thou be-

But in his motion like an angel sings,
Still quiring to the young-eyed cherubim;
Such harmony is in immortal souls.
But whilst this muddy vesture of decay
Doth grossly close it in we can not hear it.

--Merchant of l'enice.

Every art and every kind of philosophy have probably been found out many times up to the limit of what is possible and been again destroyed.—Aristotle.

What life can be better than that which is devoted to speculation, or what can be more closely connected with rational existence?—
Philo.

SET FREE.

I revel in flowers without let,
An atom at random in space;
My soul dwells in regions ethereal,
And the world is my dreaming-place.

As the tops of the ocean I tower,

As the winds of the air spreading wide,
I am 'stablished in might and dominion and
power,

With the universe ranged at my side.

Before me the sun, moon, and stars, Behind me the phœnix doth clang; In the morning I lash my leviathans, And I bathe my feet in Fusang.

-Ssu-K'ung T'u.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.—Voice of the Silence Fragment.

"Theosophy"

A Monthly Magazine Whose Purpose Is To Spread Broadcast the Teachings of Theosophy as Recorded in the Writings of H. P. Blavatsky and Wm. Q. Judge.

Devotes most of its space monthly to magazine articles, long since out of print, written by H. P. B. and W. Q. J. Invaluable to Theosophists who want the Philosophy as it was given, free from the interpretations and speculations of students or organizations. Subscription \$2.00 yearly. Send ten cents, stamps, for sample copy (back number). Address

"THEOSOPHY," Metropolitan Building Los Angeles, Calif.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Augeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.



passion and animal pugnacity and selfassertion. It was a reversion to animalism, an animalism now sanctioned by intellect and sustained by learning. Man, we were told, was no more than an evolved animal, and it would be well for him to imitate the methods of animal evolution. Morality was a dream, virtue a myth, truth and honor were phantoms, whenever they seemed to interfere with the methods of the jungle translated into the suavities of human communal life. It is true that Haeckel and Darwin were too wise to express their brutalities thus brutally. It was not necessary to do so. The inference was enough. The animal in man needed no persuasions. Science had crowned it as monarch of all it surveyed. Its highest virtue was to "preserve" itself at any and every cost. In Europe it is doing so on the battlefield. Elsewhere it is still content with the stock exchange and commercialism. The generic name of the process is competition.

It is true that there were protesting voices, and even loud ones, but they were drowned by the delighted clamor of the menagerie. One of those protesting voices came from Huxley, himself a materialist, but with the saving grace of the poetic imagination. Shortly before his death Huxley delivered a lecture on evolution. He said that the survival of the fittest was indeed the law of life, but he warned his hearers not to accept a readymade definition of fitness. For fitness in one department of life might be unfitness in another, as indeed was the case. Do not be persuaded, he said, that the qualities that give fitness to the animal are also the qualities that give fitness to man. It is the animal with the longest claws and the sharpest teeth that survives, but it does not follow that the same instruments will be effective in the human kingdom. Nature may change her ideas of fitness as she advances along the evolutionary path, and indeed she has actually done so. She has reversed them. The power of self-assertion and selfpreservation does not constitute fitness for men, although it does do so for animals. In the human kingdom it is the power of self-sacrifice and altruism that gives their owners the right to survive. It is the unselfish, and not the selfish, who are now the "fit." It is they whom Nature will protect. The "fit" will undoubtedly

survive everywhere. We need have no doubts about that. But let us make sure that we understand Nature's ideas of fitness. Otherwise we may presently find ourselves among the unfit, and Huxley seemed to think that Nature would presently make her ideas upon this point unmistakably present. She seems to be doing so, if we may judge from the casualty statistics abroad and the sociological statistics at home.

Huxley made no effort to explain this change in Nature's ideals, this sudden appearance of the moral sense with its declaration of war upon the human ani-We must go to Theosophy for that. That there has been such a change is evident enough, since human nature now contains an imperative force that forbids us any longer to obey the law of life in the animal world. And it is becoming evident that this imperative force -we can call it conscience if we likemust be obeyed, if we are to make ourselves "fit" for survival. Science, unable to explain the human soul, denied its existence, but without succeeding in its abolition. For the human soul which separates man from the animal will not be denied. It remains upon deck, and with the evident intention eventually to be the steersman. It is this human soul that reincarnates, and thus from life to life renews its struggle for mastery over the animal. It is this human soul that demands that its law, and not the law of the jungle, shall prevail, and that imposes misery upon those who prefer the old law to the new, self-preservation to self-sacrifice. The law of the jungle. preached by Darwin and Haeckel, implies conflict, competition, as the means of progress. It made war not only proper. but inevitable, whether the war of guns. or of tariffs, or of markets. And now after a half-century of experiment we see its results, and they are hardly pleasant ones. They are the results of materialism, and they could not have been avoided even though gods had been seated in the foreign offices and upon the Nor can we avoid a continuthrones. ance of those results, though we should attend peace meetings twice a week. decorate ourselves with badges and buttons, march in endless processions and sign arbitration treaties by the bushel. The only way to avoid them is by obedience to the laws of the soul, and by a

recognition of the age-long process by which the individual human soul seeks to accomplish its mastery over the human animal.

IDEALISM AGAIN.

The "Secret Doctrine" (Vol. 1, p. 351) says "the pure Object apart from consciousness is unknown to us . . . for we know only the mental states it excites in the perceiving Ego." In the whole realm of Theosophy there seems nothing more perplexing than this. If we do not know "Objects" what then, do we know?

Elsewhere in this issue will be found some other quotations from the Secret Doctrine on the subject of Idealism which may still further increase our correspondent's perplexity. If he finds himself unable to grasp the idealistic philosophy, let him pass on in peace, He will be none the worse Theosophist for that.

And yet a little careful thinking should remove the perplexity. While we are looking at the reflection of a landscape in a mirror we know nothing except the reflection. The reflection is all that we can see at the moment. We assume that it is caused by something that is not the mirror, but our direct perceptions are momentarily confined to the reflection, and do not extend to the cause of that reflection. Imagine now a man confined from his birth to a room which permits him to see nothing except reflections. He would then suppose those reflections to be realities, and he would be unaware that they were caused by things outside of the room, nor would he know any of the characteristics of those things that were incapable of manifesting as reflections. For example, he would know nothing of the perfumes of the flowers nor the sound of the wind among the trees. He would see reflections of flowers and trees and that is all.

Now suppose we analyze what we mean when we say that we have a sensuous knowledge of Objects. Let us take a simple Object as an example. Let us take an orange. We say that we know the existence of the orange because we can sec. smell, taste, and touch it. But these are merely convenient terms that actually express a very complex process. What do we actually mean when we say that we see the orange? We mean that something-we do not know what, and we can not know what -- has produced an effect upon the outer end of the optic nerve, that the outer end of the optic nerve has undergone a change. This effect, or changed state, has then traveled along the optic nerve until

it has reached the other end, which is in the Thus reaching the brain, it has produced a brain picture which consciousness then proceeds to look at, and consciousness has learned to describe that picture by such terms as yellowness and roundness. are names that it has given to its own changes. But note carefully that consciousness-that is to say one's self-has looked at the brain picture and nothing more. It knows nothing of the cause of that picture. It can know nothing of the cause while it is in its present state. Now all the other senses carry out this same process. When we say that we feel the roughness of the orange, or smell its perfume, we mean no more than that consciousness has become aware of pictures or sensations in the brain, and that we have agreed to call certain combinations of pictures or sensations by certain names-oranges, for example. The mesmerized subject who is told that he has an orange in his hand will equally be able to see, smell, taste, and touch it. In this case the mesmerizer has projected the requisite pictures into the brain of the subject, but whether mesmerized or not, all that we know of "Objects" is a combination picture transmitted to the brain. are looking at that picture, at reflections, and not at "things in themselves." We are doing what the photographer does when he looks at the focusing screen of his camera. are looking at our own "mental states." materialist who says that our knowledge is limited to Objects is guilty of sheer and unadulterated nonsense, and usually he knows it. Of Objects we are totally ignorant. We can know of nothing save our own mental states. The universe, so far as we are now aware, consists of nothing but a panorama of mental states, a vast moving-picture show which is inside ourselves.

But of course there is an objective cause for this panorama of mental states. But we do not know what it is, and never can know, so long as we depend on the senses alone. But even the senses furnish us with no more than five groups of sensations, five groups of mental states. But whatever that objective cause is it may have a hundred characteristics to which our senses do not respond and of which therefore we know nothing. The blind man has only four groups of sensations or mental states at which to look. If he is also deaf he has only three. The normal man has But there may be men with fifty, and such men would look upon us as pitifully deficient, as shut off from nearly all the realities, just as we look upon the blind and the deaf. We have no right to assume that objective nature possesses only five sets of characteristics merely because we have only five organs of sensation to perceive them. Nor have we a right to derive as superstitious those who claim to be better equipped in this way than ourselves, any more than the blind man would have a right to deride us for professing to see. And if blind men were in the majority they would probably not only deride us, but also shut us up in lunatic asylums or jails. And this is precisely what the world has usually done with those who have been supersensuously equipped.

CONSCIOUSNESS.

Man's evolution is a progression in consciousness. By the experience of added days and many lives the radius of his perception is more and more increased. At first he is but a conscious animal. He is not a self-conscious intellectual man. Lastly comes the spiritual message from above urging him to a sense of oneness with all life and arousing his nature to the development of self-consciousness in its universal application.

Consciousness is synonymous with life. Everything that is, is because it exists in the great universal life. The fact of this existence, the very existence itself, is consciousness. The flint, the grain of sand, the thistle, the busy bee-each knows its own life. Yet existence is one sweeping totality. cludes stars, suns, worlds, atmospheres, gases, and elements. All of these are in constant interplay. They draw on resources from where they will, and back again into space send the force and vibration of being. There is ceaseless motion. There is ceaseless change. Thus does the totality of existence, of life. of consciousness, act and react within itself toward the fulfillment of some tremendous purpose. That purpose is the evolution of the human soul-self-conscious omniscience.

No matter that the omniscient powers of the human soul do not appear in the puny humanity of today; this is the end toward which all nature moves. She would evolve a unit not only alive and conscious of that life, as are the tree and stone, not only self-conscious as is man, but conscious of the life of the universe in all its departments, as is the Christ. Such omniscient self-consciousness looks directly upon the powers, forces, states, and laws of universal life and knows their point of focus as himself, and as the cause of himself. Such consciousness knows that the mind pervading all life is now functioning in separateness at the south pole of being, and is him-The same mind that moved on the depths of space in the beginning of the great period of evolution is now showing itself as the collective mind of man. Stage by stage has the great process unfolded itself. Myriad are its aspects as it moves on its evolutionary road. All the while it is the one mind, moving under the one law. It is the beginning, the middle, and the end. Like a beam of light it travels on its way through many It becomes first the red, and then colors. the orange, yellow, green, blue, indigo, and violet. But all the while it is the great white light, container of them all, and now it rebecomes itself. It runs its course through various states along the ladder of being. is a scale in which no note is missed. One by one the tones pass into and give rise to each other, through seven variations, and then the source becomes itself again at the south pole of the gamut.

So with existence. No stake can be skipped. The Divine Thought in the Divine Mind becomes the life of the universe and moves on its way. This totality of consciousness is first hidden away in the nebulous mass of mud and slime at the dawn of terrestrial evolution. It next produces the hardened state of earth and minerals. Ever pressing upward to the fuller expression of itself it appears as vegetable life, as fruit, as flower. All the time the same mind of life is propelling it. It is moving with one object, to mirror forth self-consciousness. To this end forms become more separately developed and we have the animals in their vast range of intelligence. Then lastly when existence has run through the scale of its expression it rebecomes itself and makes its image in the unit, man, the container of mind.

Thus is the one life with its thousand forms and aspects of consciousness. It is not separate from man; it is man himself. In it, of it, he has his life and being. Its energies called him forth, and its energies sustain him. Its atoms in their cyclic rounds make him and remake him physically. He has come all the way at one with the common life, but now he emerges from it in self-consciousness. Greater heights must yet be reached in this ladder of "ever becoming." Now must he direct the self-consciousness to the consciousness of the common life, and become one with it in spirit as he is in substance. Never can he know the meaning of himself until this is done. Never can he know his majesty and power, nor until then can he taste his true immortality and wisdom. The man of the market-place may employ the term "universal life," but only a Christ or a Plato knows what such a term implies. Such have found the oneness of the

Kingdom of Heaven as a realization within the heart of man. They have found that nature works but for the soul's experience, that the end of evolution is divine self-consciousness.

DARWINISM INDICTED.

A letter from Dr. Raymond Sabouraud, the great French scientist, was recently published in the Springfield Republican, and attracted instant attention for its grasp of the mental and moral processes that lead to war. Another letter now appears in the Republican of June 22, in which the distinguished writer lays the blame for the conflagration directly upon the shoulders of a scientific materialism. There has been, he says, a transformation in the collective mind during the last fifty years, and "a simple biologic law has been elevated to the plane of a moral one." Dr. Sabouraud writes as a Frenchman, and therefore as a partisan in the great struggle, but it is easy to see that his generalizations may be applied more or less to the whole of civilization. which has fallen in varying degree under the spell of a crude and brutal materialism:

Consideration of the universe shows us that what we call right and justice have no existence outside the mind of man; and that man is of worth only in as far as his acts conform to his ideas of right and justice. That the progress of these notions has been slow and has suffered relapses is surely true, but nevertheless there has been progress and, in spite of varying concepts of law and right, it has been progress toward a common code, even if expressed in different terms. In a word man, confronted with an act, has learned to ask himself is it right or wrong and has tried to act accordingly; that the Germans . . . have agreed with us on the existence of this moral law we need no further proof than Emmanuel

But now, says the author, we have the intrusion of Darwin, who believed and taught that the first law of living things was the perpetuation of their species by any means whatever that might assure its existence:

For every animal species the world was but to serve it; to live it was necessary to destroy, and universal life was sustained by universal devouring. Naturally the general rule is for the higher species to consume the lower, and so the sheep eats the vegetable; the inverse, however, sometimes occurs, but when the vegetable eats the sheep we call it parasitism, and thus do we call it when the tubercle bacillus, for its own existence, destroys a man. But it is only from man's viewpoint that the creature lower in the scale is a parasite; to Nature it would seem that all beings have an equal right to live, and that the rest of the world was no more made for man than was man for the tubercle bacillus. This Darwinian law of the struggle for existence, however terrible to the thinking man may be the sudden revelation of this world as a gigantic scaffold of slaughter, seems to be the simple, undeniable truth.

Here, then, are two conflicting laws, the one moral, the other biologic, of whose existence in man we can not doubt. By what miracle has this impassable and impassive nature been able to engender in the human brain the idea that the law of extermination, to which he must conform in order to live, is not his law, and should be made subservient to a law of peace, love, and charity, no one can explain; but certain it is that during the centuries and, without doubt, antedating the 5000 or 6000 years of which history has knowledge, man had begun to look with disfavor on cruelty, deceit, and violence, and to count him happiest who renounced them. For the bird of prey and the man of prey violence and deceit are the natural means of life, and unless there were men who had risen above these ideas such individuals as Buddha or Christ could never have had the influence or power to guide, of which history gives evidence. How to explain the presence in man of two such antagonistic laws philosophers have tried in vain; the believer explains the moral law by saying that it came from God, the savant, knowing no explanation, gives none.

The law of the struggle for existence and of the survival of the fittest fell, says the author, like manna from heaven upon nations predisposed to justify the instincts and the appetites of the brute. It was the new gospel according to Darwin which first identified man with the animal, denied to him any faculties except animal faculties extended by evolution, and thus encouraged him to obey the law of the jungle and to demand no higher sanctions than those of tooth and claw. War, continues the author, was not brought on by economic causes, by overpopulation, or hunger. It was the direct result of a materialistic philosophy and of the teachings of Darwin, Haeckel, and Nietzsche.

WISDOM FROM "THE SECRET DOCTRINE."

The two poles are said to be the storchouses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality (Electricity), from the surplus of which the Earth, had it not been for these two natural safety-valves, would have been rent to pieces long ago.—Vol. 1, p. 226.

In Esoteric Philosophy, every physical particle corresponds to, and depends on, its higher noumenon—the Being to whose essence it belongs; and, above as below, the Spiritual evolves from the Divine, the Psycho-mental from the Spiritual—tainted from its lower plane by the Astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as below.—Vol. 1, p. 239.

On this our plane, wherein human consciousness, in its normal state, can not soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation, or fabric, that Spirit wells up in a stream of individual or subconscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the Absolute-Cosmic Substance and Cosmic Ideation-are mutually interdependent. In strict accouracy, to avoid confusion and misconception, the term "Matter" ought to be applied to the aggregate of objects of possible perception, and the term "Substance" to Noumena; for inasmuch as the phenomena of our plane are the creations of the perceiving Ego-the modifications of its own subjectivity-all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the cooperation of Subject and Object results in the sense-object, or phenomenon .-- l'ol. 1. p. 351.

The pure Object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world, for we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to-wit, so long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving Ego from the thraldom of these senses—so long will it be impossible for the personal Ego to break through the barrier which separates it from a knowledge of "things in themselves," or Substance.—Vol. 1. p. 351.

Even to speak of Cosmic Ideation—save in its phenomenal aspect—is like trying to bottle up primordial Chaos, or to put a printed label on Eternity.—Vol. 1. p. 352.

PROMETHEUS UNBOUND.

This is the day, which down the void abysm At the Earth-born's spell yawns for Heaven's despotism,

And Conquest is dragged captive through the deep:

Love, from its awful throne of patient power In the wise heart, from the last giddy hour

Of dead endurance, from the slippery, steep. And narrow verge of crag-like agony, springs And folds over the world its healing wings.

Gentleness, Virtue, Wisdom, and Endurance, These are the seals of that most firm assurance Which bars the pit over Destruction's strength;

And if, with infirm hand, Eternity,

Mother of many acts and hours, should free

The serpent that would clasp her with his

length;

These are the spells by which to reassume An empire o'er the disentangled doom.

To suffer woes which Hope thinks infinite; To forgive wrongs darker than death or night;

To defy Power, which seems omnipotent: To love, and bear: to hope till Hope creates From its own wreck the thing it contemplates:

Neither to change, nor falter, nor repent:
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free:
This is alone Life, Joy, Empire, and Victory!

-Shelley.

Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its Caduceus. In hell it arms the whip of the furies, in Heaven eternity makes of it its symbol.—De Chateaubriand.

In the beginning was the Will of the King, prior to any other existence. . . . It sketched the form of all things that had been concealed, but now came into view.—Zohar.

Life is not antagonistic to the inanimate forces, but it governs and rules their action by its laws.—De Quatrafages.

Science should have neither desires nor prejudices. Truth should be her sole aim,—
Sir William Groves.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable Basis for Union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

The following is the Form signed by Associates of the United Lodge of Theosophists:

BEING IN SYMPATHY WITH THE PURPOSES OF THIS LODGE, AS SET FORTH IN ITS "DECLARATION," I HEREBY RECORD MY DESIRE TO BE ENROLLED AS AN ASSOCIATE; IT BEING UNDERSTOOD THAT SUCH ASSOCIATION CALLS FOR NO OBLIGATION ON MY PART OTHER THAN THAT WHICH I, MYSELF, DETERMINE.

Los Angeles Lodge—Public meetings on Fridays and Sundays at 8 p. m., at Metropolitan Building, Fifth and Broadway, Los Angeles.

San Francisco Lodge—Public meetings on Tuesdays, Thursdays and Sundays at 8 p. m., at Room 236, Phelan Building.

Salt Lake City Lodge—Public meetings every Thursday and Sunday at 8 p. m. at 213 Dooley Building.

Correspondence should be addressed to any of these lodges or to the publishers, the United Lodge of Theosophists, Room 236 Phelan Building, San Francisco.

